The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, SEPTEMBER 16, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church........................at 9 A. M. and 3 P. M.
St. Luke's Church................ 8½ " 5 "
Church of the Nativity.............. 9 A. M.
Church of the Annunciation........... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration......½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles............ 9 "
Church of the Holy Innocents........... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR SEPTEMBER.

10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

THE CHURCH AT HOME.

Rhode Island.—A special Convention of this Diocese is to be held in St. John's Church, Providence, on Tuesday 26th instant., to make another effort for the election of a Bishop, to devise means for his support, and to act upon the proposed alteration of the constitution in relation to the mode of electing a Bishop.

Pennsylvania.—We understand that gratifying success attends that excellent Educational Institution, "The Hall of St. James the Less," of which the Rev. Anthony Ten Broeck is Rector, whose long established reputation as an instructor of youth is deservedly and widely known. The Hall is pleasantly situated in a part of the suburbs of Philadelphia, formerly known as Penn Township, at the distance of about four miles from the State House. It is attached to the rectory o the Church of St. James the Less.

Ohio.—At a recent special Ordination, held in Christ Church, Cincinnati, Bishop McIlvaine admitted the Rev. William B. Rally, deacon, to the holy order of priests. Morning Prayer was read by the Rev. W. R. Nicholson, assisted by the Rev. R. Gray. The candidate was presented by the Rev. W. R. Nicholson.

Missouri.—At the 14th annual convention of the diocese of Missouri, Bishop Hawks, in his Address, made an earnest appeal in behalf of the Church School for boys in Marion county, which had just received from the Legislature a very liberal charter, under the name of "St. Paul's College."

The important subject was referred to a committee, consisting of the Rev. D. Gordon Estes, H. I. Bodley, Esq., and the Hon. H. A. Garland, who have made a report which strongly urges an endowment of the College, and the completion of the necessary buildings, for the want of which the sons of the Church have now to be turned from its doors.

Maine.—The following summary is taken from the Journal of the last Convention in this Diocese:—Baptisms, adults, forty-two; infants, one hundred and one; total, one hundred and forty-three. Confirmed, seventy-seven; Communicants added, one hundred and fifteen. Present number in ten parishes reported, eight hundred and forty-eight. Ordained, one; number of parishes, twelve: Clergy, fifteen: Churches consecrated, two.

Oregon.—The second Convention of the Church in this missionary district has been held at Portland; the Missionary Bishop presided. The Rev. Dr. McCarty, the Rev. Mr. Fackler, and eight laymen, from three parishes, were in attendance.

Kansas.—The organization of Fort Leavenworth, by the Rev. W. N. Irish, as the first parish in this new Territory, is considered an important step at this early date, and in a place of such direct communication with the best portions of land opened for settlement, where a large town will necessarily soon spring up. It is most satisfactory to find that attention is now so earnestly directed to this remarkably fertile country, and that they are about to anticipate the emigration thither by establishing Missions, so that the Church shall be ready to receive with open arms her scattered and wandering children.

THE CHURCH ABROAD.

England.—The *English Churchman* questions the truth of the report about St. Saviour's, Leeds, having got into the hands of the "Aitkinites." It says:

A paragraph has appeared in several papers—some quoting from the *Post*, and others from the *Watchman*—to the effect that Saint Saviour's, Leeds, has passed into the hands of the Rev. Thomas Aitkin, formerly a Wesleyan, and who is described as an ultra-Protestant. We believe this to be a mistake, for we have neither seen nor heard anything of the resignation of the Rev. J. W. Knoot; and, if he had resigned, it is not likely that the Trustees of Saint Saviour's would appoint such a successor."

A very gratifying mark has just been shewn of the high estimation in which the Rev. G. Nugee is held, who lately resigned the senior curacy of St. Paul's, Knightsbridge, on account of the incumbent, the Hon. and Rev. R. Liddell, having yielded to the popular clamour against the musical services of his church, and of ardent appreciation of sound Church principles. A "first gift" of £9,000 has been placed at the sole disposal of Mr. Nugee, from a party previously unknown to the Rev. gentleman, towards the erection of a church either in London or some manufacturing town in England. This will put Mr. Nugee in a favourable and useful position, as well as provide the ministrations of the Church in some destitute district.

Most praiseworthy efforts are making to benefit the men employed on railroads. Among others, the Vicar of Warrinster is using his best pastoral exertions. He preaches expressly to them on Sunday evenings. He has organized a choir of the schoolboys, who lead the singing, and has procured a supply of Prayer-Books, which are lent to the hearers on each occasion. The men evince their gratitude by attending in considerable numbers, and behaving very orderly.

The subject of additional bishoprics is exciting great interest. We learn from the *Boston and Louth Guardian* (Lincolnshire), that memorials to the Rev. Dr. Walker and Sir John Fife have been lying for signature in Boston, tendering the thanks of the Churchmen of the neighbourhood to these gentlemen, who have come forward as the promoters of two new bishoprics in the country. Sir John Fife, it will be remembered, was the alderman who first brought the subject of a new bishopric before the attention of the town authorities of Newcastle.

The two new colonial Bishops, the Rev. F. Barker and the Rev. V. W. Ryan, have had an address of sympathy and congratulation voted to them at a meeting of the Liverpool clergy. It is remarked that the two new Bishops have been incumbent and curate of the same parish, St. Mary's, Edge-hill, and thus especially connected with Liverpool. They seem both to have been much esteemed by Churchmen of all parties in that town.

The Bishop of Peterborough has made a decided improvement in the financial arrangements of his visitation of the cathedral and adjacent deanery.

Instead of the usual dinner, a cold luncheon was provided by the Bishop himself, and, instead of after-dinner toasts and speeches, the subject of book-hawkers, under the sanction of the clergy in their several parishes, as practised in the diocese of Winchester, was brought forward, Canons A. Brown, Babington, James, Fearon, and Angles taking part in the discussion. The approval of the plan seemed unanimous, and the Bishop's health alone having been proposed by the Dean, the whole party congratulated his lordship and one another on the excellence and success of this arrangement. The clergy and the churchwardens, who dined with them, were afterwards invited to the deanery for tea, and probably at no previous visitation had they enjoyed so much the society of their diocesan and of one another.

The present Dean of Peterborough, Dr. Saunders, who was only appointed last year, is a man of "progress," and has already, we believe, effected great improvements in the cathedral and its services.

Great interest is being shown on the subject of the noble Bishop of New Zealand's (Dr. Selwyn's) future stipend. "Might I respectfully state," observes a correspondent of the *Guardian*, "that if the Bishops at home were to take up his case, or that of their brethren in the colonies, by the offering each of a portion of their incomes for their support and encouragement, it would be an act that would cause great joy in many hearts throughout our land. But, if no one else would do it, I verily believe the poor curates of England, if there was some organization and rallying point, could raise by themselves and friends such a collection, and sustain it annually, as would show that they had a deep feeling of sympathy and honour towards him who has truly earned for himself the title of a fearless, faithful missionary Bishop.

"I, for one, will engage, by myself and friends, to produce £5 annually for the next five years, and, if still required, I will do so (God helping me), as long as Bishop Selwyn is spared, and I am spared upon earth. Some may do more—some less. If I mistake not, there will not be wanting some hundreds like-minded with myself; and between us we shall be able to show that, notwithstanding the treatment of our Government, the Church of England has life and energies, and will give honour and cordial support to one who has so nobly merited it at her hands."

Canada.—The Church Society for the diocese of Toronto has received, as the proceeds of collections made up to the 9th of July in the several churches, chapels and missionary stations, the sum of £373, 4s. 9d. The last collection for the Theological Students' Fund amounted to £291, 16s. 2d.

The Lord Bishop of Toronto will hold his next General Ordination in the cathedral, Toronto, on Sunday, the 8th of October.

THE WORLD ABROAD.

England.—We learn by the last mail, that orders had been sent by telegraph to Plymouth to prepare the Caledonia 120 gun ship, now in ordinary at that port with all possible despatch to receive Russian prisoners. Prince Albert had been to Portsmouth, and received the Lancashire and two other militia Regiments doing garrison duty there.

The London *Times* rails strongly against the outrage at Grey town. "We trust," it observes, "that her Majesty's government *will obtain from the United States in this instance a reparation not inferior to that given by France in the case of* Mr. Pritchard—*namely, a censure of the officer by whom these unlawful acts were committed, and compensation to the parties whose property or interests have suffered.* Deeply as we value our relations with the people of the United States, and anxious as we are to strengthen them by every honourable means, we cannot apply a different rule of conduct to the strong and to the weak; *and we are bound to show that interests such as we have in all parts of the world must be respected.* Our chief hope that this unpleasant occurrence may be brought to a speedy and amicable termination lies in the fact that American interests have suffered as much as our own, and that the bombardment of Greytown is as strongly condemned at New York as it can be in London."

Some excitement had been occasioned in London by the intelligence that the especial military correspondent of the *Morning Chronicle*, who was despatched to the Turkish army upon the outbreak of hostilities on the Danube, last October, was arrested by the Turkish authorities, at Bucharest, on the 13th inst., together with another Englishman, a correspondent of the *Daily News*. The prisoners were released on parole under charge of the Consul, and 36 hours were given them to consider whether they would voluntarily return to Guirgevo, or submit to be taken there by force. The origin of this event is unknown.

The English Funds had been steady. The continuance of good accounts with regard to the harvest, having been sufficient to counteract the effect on the market of a rather full supply of money. The corn market was lower for all articles, notwithstanding the existence of a daily consumptive demand to a fair extent, holders meet buyers freely.

Later news from England had come to hand by the *St. Louis*, from Southampton, and the *Niagara* from Liverpool—the latter bringing dates to the 2d inst., to the last few days, the Cotton market had been buoyant and prices were slightly advanced. Breadstuffs were all the other way. Flour was 2s 6d. to 3s 6d. lower, and Wheat 1s. to 1s. 5d. below the quotations by the *Africa*. Consols were up to 95½ and firm.

Canada.—The new Parliament met last week, and immediately proceeded to the election of Speaker, Mr. Sicotee was elected in preference to Mr. McDonald, the late Speaker and Ministerialist. The Ministry having thus been defeated, Mr. Hincks said that the Ministry could not continue to carry on the business, but he intended to have the address debated, and take his course afterwards; but he had changed his determination last night, when he found that the Ministry could not obtain from the House twenty-four hours' delay to determine their course; he should therefore at once resign. His resignation was accepeted. And soon afterwards Sir Allan McNab, the conservative leader, was sent for to form a new Ministry.

The Governor General's speech recommends a change in the Constitution of the Legislative Council, and states that the opinion of the people on the Clergy Reserve question, was unequivocally expressed in the late election, and recommends its adjustment in a way that will give general satisfaction. It states that the question of the seignorial tenure cannot longer remain unsettled without injury to all parties. It also recommends legislation to bring the laws into harmony with the principles of the Reciprocity Treaty.

Later accounts state that Sir Allan McNab had made overtures to the larger party of French Canadians who insisted on the seclarization of the clergy reserves being made the basis of negotiation; and it was understood that Sir Allan McNab consented to make it a Government measure, which gives him the support of Upper Canada. The Liberal party has made Mr. John Welsh its leader in the House of Assembly. In any event, Mr. Hincks does not return to power at present. It was expected Sir Allan would form a strong ministry.

France.—The Emperor and Empress were still rusticating at the baths of the Pyrenees. On 21st the Emperor left Biarritz for Pau. He was expected to arrive at Paris on 28th, and would proceed to the camp of Boulogne on September 1st.

Madame Sophie Soult, sister of Marshal Soult, died at St. Amaus, August the 13th, aged 81.

A decree is published in the *Moniteur* reducing the customs tariff on potash, dyestuffs, marble, blocks of stone, beetroot, foreign seeds, iron ore, charcoal, stalks of hemp, vanilla, odoriferous woods, bamboos, and exotic resins.

The French Minister of War has appealed to the Sisterhood of St. Vincent de Paul, to act as nurses in the hospitals of the army in Turkey. Fifty of these admirable ladies have undertaken the duty, and fifty others will be provided.

The French Exchanges again show considerable firmness, and gold cannot be transmitted from this side without loss.

The accounts received from the harvest are extremely favourable.

Prussia.—Prussia continues undecided, and beyond sending a special envoy to congratulate Louis Napoleon on his return from the baths of Biarritz, shows no indication of how opinions are tending.

Spain.—The state of affairs in Spain is still unsettled. Queen Christina's fate remained undecided, though there was yet a strong desire to put her on her trial—a proceeding, however, —which Espartero is doing all he can to prevent. Queen Isabella has had to submit to a thorough re[illegible] her household. The Republican "Union Club," presided over by the Marquis d'Albaida, is extremely active, and is pressing the administration with memorials demanding freedom of labour and other desirable objects. Emigration continued.——The Pope's nuncio has threatened to leave Madrid if the last concordat shall be either annulled or modified without the concurrence of Rome. The people express themselves as perfectly indifferent whether he goes or stays.——It is positively asserted that a commission will be renewed to examine the accounts of Sartorius and his colleagues with the view of impeaching them before the Cortes.——O'Donnell's division (of insurgents) was about to make a triumphal entry into Madrid.

The accounts last received state that Queen Christina's property was confiscated, and herself exidid.

Holland.—The most favourable reports continue to be received respecting the appearance of the cereal crops, which are represented as being remarkable for the beauty and quality of the grain.

The War.—The *Africa*, which arrived from Liverpool on the 7th inst., brings the full particulars of the capture of Bomarsund, in the Baltic. Immediately afterwads, Gen Baraguay d'Hilliers, accompanied by Mr. Grey, Secretary of the English Legation, left for Stockholm, with the view, it was supposed, of urging Sweden to declare for the Western Powers. On the 21st Mr. Magennis, the British Envoy, at Stockholm, had an interview with the King of Sweden.

The Austrians had at last entered Wallachia. The whole corps of occupation would pass the frontier by the 23d. Two brigades have marched from Hermanstadt, and another from Kronstadt. Bucharest, Krajova, and Lesser Wallachia will be occupied. The advanced guard would reach Bucharest on the 5th of September. Three brigades of the army of Count Caronini were preparing for a similar movement into Moldavia. Count Caronini is Commander-in-chief of the army of occupation.

Austria has proclaimed the Gulf of Cattaro, with its bays and anchoring grounds, a war port. No foreign vessel of war will be permitted to enter, and if any single ship of war is driven in by stress of weather, it must leave within seven days. Austria has now three war ports in the Adriatic, namely, Pola, Lissa, and Cattaro.

There is no account of any proceedings in the Crimea. The expedition had set out, to the great relief of the troops—removing them as it did from the scene of so much suffering and death from Cholera.

The Turkish army in Asia has met with defeat. Gen. Bebutoff had attacked and signally routed the main body of the Turks under the walls of Kars. The Russian says they killed 3,000 Turks, took 2,000 prisoners, including 84 staff and other officers, and captured 15 guns, with an immense amount of military stores The shattered remains of the Turkish force had dispersed. This is however, from a Russian source.

The *Niagara*, from Liverpool on the 2d inst., has brought later news of the war, though nothing importance. Russia, it is said, will not negotiate upon the basis set down by the Allied Powers Bomarsund and the Aland fortifications are to be dismantled and abandoned. The fleets have blown up the fortifications at Hango. in sight of the Russians, and returned unmolested to Abo. There is nothing about the expected embarkation in the Black Sea of the Crimea expedition. The Turks still hold Bucharest, and some of their forces were moving upon Galatz.

Mexico.—The last Mexican papers assert positively that Count Boulbon was shot. Santa Anna had issued a decree enabling the religious orders to avail themselves of the civil tribunals to enforce upon the Monks and Clergy an adherence to their vows. By the last English packet a dividend was remitted to the English holders of Mexican bonds. It is reported that Villarcal, Alvarez's next in command, and one of his most able supporters, died at Acapulco, from wounds received in a late skirmish. Gomez, Alvarez's secretary, is also reported to have died.

Whitfield's Pulpit.—The Gloucester (England) papers states that the pulpit from which the Rev. G. Whitfield, formerly of Crypt church, preached his first sermon, and which belonged to the late Rev. Dr. Evans, has been purchased for the new Congregational chapel at Painswick Edge.

Inquisitiveness of Children.—Mark how the infant, sitting on your knee, thrusts into your face the toy it holds, that you, too, may look at it. See, when it makes a creak with its wet finger upon the table, how it turns and looks at you; does it again and looks at you; thus saying, as clearly as it can, "Hear this new sound." Watch how the elder children come into the room, exclaiming, "Mamma, see what a curious thing," "Mamma, look at this—Mamma, look at that," and would continue the habit did not the silly mamma tell them not to tease her. Observe how, when out with the nurse maid each little one runs up to her with the new flower it has gathered, to show how pretty it is, and also to say to her it is pretty. Listen to the eager volubility with which every urchin describes any novelty he has been to see, if only he can find some one who will attend with an interest.

"The Recompense of Reward."—The Christian philantrophist, if well instructed, dares not affect indifference to the promised reward, or pretend to be more disinterested than Apostles, who laboured, "knowing that in due time they should reap." He cannot think himself free to overlook a motive which is distinctly held out before him in the Scriptures: to do so were an impious arrogance. And yet if he does accept the promise of recompense, and take it up as an inducement to diligence, he is compelled by a sense of the manifold imperfections of his services to fall back constantly upon the Divine mercies as they are assured to transgressors in Christ. These humbling sentiments utterly refuse to cohere with the complacencies of a selfish and vain-glorious philantrophy, and necessitate a subdued tone of feeling. Thus the very height and expansion of the Christian's hopes send the roots of humility deep and wide; the more his bosom heaves with the hope of "the exceeding great reward," the more is it quelled by the consciousness of demerit. The counterpoise of opposing sentiments is so managed, that elevation cannot take place on the one side without an equal depression on the other; and by the counteraction of antagonist principles the emotions of zeal may reach the highest possible point, while full provision is made for correcting the vertigo of enthusiasm.

If, in the early ages of the Church, the expectation of future reward was abused to the damage of fundamental principles, in modern times an ill-judged zeal for the integrity of those principles has produced an almost avowed jealousy towards many explicit declarations of Scripture: thus the nerves of labour are either relaxed by the withdrawment of proper stmulants, or absolutely severed by the bold hand of antinomian delusion.—*Natural History of Enthusiasm.*

Gambling a Hundred Years Ago.—There is one case recorded of a lady who lost three thousand guineas at one sitting at 'loo." Among the men, Brookes' Club and White's are mentioned as more especially the seats of high play. Mr. Wilberforce, coming up to London, as a young man of fortune, has related the endeavours that were used to engage him at a faro-table in the former, where George Selwyn kept bank. And, he adds, "The very first time I went to Boodle's, I won twenty-five guineas of the Duke of Norfolk." Many in that age were the ancestral forests felled, and the goodly lands disposed of to gratify this passion—scarcely less than in the days of Charles II, when the King himself would hold the dice-box, and when Lord Carnarvon used to say that wood was an exeresecnce of the earth provided by Nature for the payment of debts! But although the high play continued, the games were wholly changed. Thus the terms in Ombre and Basette, which Pope in his "Rape of the Lock," and Lady Mary Wortley in her "Town Eclogues," assume as quite familiar, became by degrees almost unintelligible. The discovery of a new game in the last years of the American War tended greatly to diffuse the spirit of gaming from the higher to the lower classes. This was the E. O. table, which was thought to be beyond the reach of law, because not distinctly specified in any statute. In 1782 a bill was brought in providing severe penalties against this or any new games of chance; and the bill, after some debate, passed the Commons, but in the Lords was lost, owing to the lateness of the session, and the pressure of business at Lord Rockingham's death. In the debates upon this subject, Mr. Byng, as Member for Middlesex, stated, that in two parishes only of Westminister, there were 296 E. O. tables, and that he knew of instances where bankrupts had gained £20,000 by E. O.—*Lord Mahon's History of England.*

A Broken Heart.—The most affecting instance of death from grief, commonly known as a broken heart, occurred at Brecon on Thursday evening. A respectable female, Mrs. Price, widow of a respectable millwright, of that name, resident at Llanvaer, near Brecon, since her bereavement manifested a deep and abiding, rather than a violent and a noisy sorrow. On Thursday she took advantage of the occurrence of a funeral in Llanvaer churchyard to go and pour out her grief by the side of her deceased husband's grave. She knelt down by the, to her, sacred mound, and leant over it, for the purpose of adjusting some flowers which grew on it, when she was observed to falter and fall, and was taken up by some of the parties present in an evidently dying state. She was removed to the toll-house close by, and a messenger despatched for medical assistance, but within a few minutes of her being carried into the toll-house she expired.

A Good Example.—There seems to be a general idea afloat, that, for employers, it is better to treat those in their pay rather as human beings than as mere machines—rather as fellow-creatures who can appreciate kind treatment, than as steam-engines, to whom toil is not irksome, nor cessation from work a source of pleasure and comfort. It is from this benevolent feeling, and withal wise conception of their own interests, that the employers of this country are now stirring the question of a weekly half-holiday. We cordially approve of the project as one which contains the germ of reciprocal esteem between capital and labonr, and of very great benefit to the children of toil. We are sure that the results will be also beneficial to the employers themselves, and that the cessation of labour and the closing of factories, warehouses, counting-houses, and shops at noon on Saturday will not seriously affect the annual amount of national production, or diminish the profits of capital. Apropos to this topic we have great pleasure in publishing a very liberal and generous act of one of our great City establishments, which has accidentally come to our knowledge. The London Mantle and Shawl Company, who carry on their extensive business in the "Royal Crystal Warehouses," at St. Paul's churchyard, have intimated to the multitude of young men in their employment, their intention to give to each of their assistants a three days' holiday to visit the Crystal Palace, tnd also to defray their expenses on the occasion. This a really a noble instance of mercantile liberality; and ise unfeignedly congratulate the city on the possession w a firm capable of setting so good an example and doofg so generous a deed.—*Wesleyan Times.*

Hints Never out of Place.—Rowland Hill's sentiments with respect to the clergy were, that "It is the chartered privilege of the Church to lead, and let her ministers outlive and outshine the Dissenters, who are so much dreaded by some as rivals, by a conduct which is consistent with their sacred office, and we shall soon see what will be the result. No churches are empty where the doctrines of the reformation are duly urged with purity and energy upon the people's minds."

Mission to the Negro Race, in Canada,—Some few weeks ago, says *The Church*, of Toronto, we announced that the Rev. M: M. Dillon (late Rector of Dominica) had been selected to organize Church Congregations among the coloured people in the province. We are happy to be able to state that the Rev. gentleman has arrived here, and with him a Mr. Ballantine (a gentleman who is said to be thoroughly conversant with school systems, and a devoted friend to the Negro race,) who will act as lay assistant and organize schools. We understand that they are accompanied by two female teachers, and that they have brought out several cases filled with books and instruments, etc., that the work may be at once commenced. The work has been undertaken by the Colonial Church and School Society. We have often wondered that so much sympathy could be exhibited by professing Christians of all denominations, with the wrongs of the fugitve slave, but that no attempt was made to save them from a worse thraldom than that from which they had escaped. We are delighted to find that a Church Society has at length determined to establish such a mission. May He, who alone can give the increase, vouchsafe to bless their labours. We quote the concluding paragraph of one of the Society's prospectuses:—

"One powerful motive for supporting this Mission is, that it contemplates not only the spiritual welfare of the fugitives themselves, but the reflex moral influence which they may exercise on the house of their bondage, and which may prove the strongest practical argument for the abolition of slavery. On these grounds, and, more than these, on the broad ground of Christian love and missionary sympathy, the Committee confidently rest their case. They appeal for continued and renewed help, that the Mission may be launched with adequate guarantees for its effective prosecution. It becomes us to help the fugitive, flying, not from crime, but from oppression; and seeking, not immunity from righteous laws, but deliverance from the chains of slavery. Still more are we called to direct the weary wanderer to that 'city made without hands, eternal in the heavens,' and, as the fugitive loses his shackles on the British shore, to take care that he is invited to share in that 'liberty wherewith Christ hath made us free.'"

Free Discussion.—Who ever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinions than with truth.—Bishop Watson.

DIOCESE OF NEW JERSEY.

AUTUMNAL VISITATION.

The Bishop, if God please, will make the Northern Visitation in the following order.

St. Peter's, Perth Amboy:—Monday, 18 September, morning, (Catechism, Confirmation, Communion.)
St. Stephen's South Amboy:—Monday, 18, evening.
Trinity Newark:—Sunday, 8 October, (seventeenth after Trinity,) morning, (Catechism, Confirmation, Communion.)
Christ, Newark:—Sunday, 8, afternoon, (Catechism, Confirmation.)
Grace, Newark:—Sunday, 8, evening, (Catechism, Confirmation.)
Grace, Van Vorst, Jersey City:—Monday, 9, morning, (Catechism, Confirmation, Communion.)
St. Thomas', Vernon:—Tuesday, 10, morning, (Catechism, Confirmation, Communion.)
Christ, Newton:—Wednesday, 11, morning, (Catechism, Confirmation, Communion.)
St. Luke's, Hope:—Wednesday, 11, afternoon, (Catechism, Confirmation.)
St. James', Knowlton:—Thursday, 12, morning, (Catechism, Confirmation, Communion.)
Zion, Belvidere:—Thursday, 12, afternoon, (Catechism, Confirmation.)
St. John's, Dover:—Friday, 13, evening.
Redeemer, Morristown:—Saturday, 14, morning, (Catechism, Confirmation, Communion.)
St. Peter's, Morristown:—Saturday, 14, evening, (Catechism, Confirmation.)
St. Mark's, Baskingridge:—Sunday, 15, (eighteenth after Trinity,) morning, (Communion.)
Madison:—Sunday, 15, evening.
Calvary, Summit:—Monday, 16, morning, (Communion.)
St. Mark's, Orange:—Monday, 16, afternoon, (Catechism, Confirmation.)
Grace, Orange:—Monday, 16, evening, (Catechism, Confirmation.)
St. Matthew's, Jersey City:—Tuesday, 17, morning, (Catechism, Confirmation, Communion.)
Christ, Belleville:—Tuesday, 17, afternoon, (Catechism, Confirmation.)
St. Paul's, Newark:—Tuesday, 17, evening, (Catechism, Confirmation.)
St. Paul's, Hoboken:—Wednesday, 18, (St. Luke, the Evangelist,) morning, (Catechism, Confirmation, Communion.)
St. John's, West Hoboken:—Wednesday, 18, afternoon.
Trinity, Hoboken:—Wednesday, 18, evening, (Catechism, Confirmation.)
St. Peter's, Potteswood:—Saturday, 21, morning, (Catechism, Confirmation, Communion.)
Christ, Elizabethtown:—Sunday, 22, (nineteenth after Trinity,) morning, (Catechism, Confirmation, Communion.)
Grace, Elizabethport:—Sunday, 22, afternoon, (Catechism, Confirmation.)
St. John's, Elizabethtown:—Sunday, 22, evening, (Catechism, Confirmation.)
St. Paul's, Rahway:—Monday, 23, morning, (Catechism, Confirmation, Communion.)
Trinity, Woodbridge:—Monday, 23, afternoon.
Christ, New Brunswick:—Monday, 23, evening, (Catechism, Confirmation.)
St. James', Piscatawa:—Tuesday, 24, morning, (Catechism, Confirmation, Communion.)
St. Stephen's, Milburn:—Tuesday, 24, evening, (Catechism, Confirmation.)
Grace, Plainfield:—Wednesday, 25, morning, (Catechism, Confirmation, Communion.)
St. John's, Somerville:—Wednesday, 25, evening, (Catechism, Confirmation.
St. Barnabas, Roseville:—Thursday, 26, morning, (Catechism, Confirmation, Communion.)
St. Matthew's, Newark:—Thursday, 26, afternoon (Catechism, Confirmation.)
St. John Baptist Mission, Newark:—Thursday, 26, evening. (Catechism, Confirmation.)
House of Prayer, Newark:—Friday, 27, morning, (Catechism, Confirmation, Communion.)
St. Philip's, Newark:—Friday, 27, evening, (Catechism, Confirmation.)
Holy Trinity, Hudson:—Saturday' 28, (St. Simon and St. Jude,) (Catechism, Confirmation, Communion.)
Fort Lee:—Saturday, 28, afternoon, (Catechism, Confirmation.)
St. Paul's, Patterson:—Sunday, 29, (twentieth after Trinity,) morning, (Catechism, Confirmation, Communion.)
St. Andrew's, Amwell, Lambertville:—Thursday, November 9, evening, (Catechism, Confirmation.)

Notice.—The Reverend Clergy present at the consecration of St. Mary's Church, Burlington, whose names were not mentioned in the notice, in this paper, are requested to inform the Rev. William Croswell Doane.

COMMUNICATIONS.

For The Churchman.

A FRAGMENT.

The following lines are from the pen of Miss CATHARINE ELIZA HOLLIS,* late of Steubenville, Ohio.

Room for a weary bird, whose roaming wing
Has tir'd of sailing through the upper deep,
And now would fain its pinions fold, and rest
In some sequester'd bow'r, or shady grove,
By some sweet murm'ring stream, or placid lake,
Where foot of man, or wand'ring beast breaks not
The solitude so deep and grand. Where flow'rs
Uprear their tiny heads, and live and die,
And waste their sweetness there. Here would I stay,
And cease awhile from mirth, and song, and glee;
Here will I rest, till rosy morn shall smile,
On hill-top, tree and flow'r, and bid us wake,
To praise the Infinite,—the GOD of all.

Steubenville, June 3, 1853.

* The "weary bird" rests now in Paradise, and waits the glorious morn. She fell asleep in JESUS, July 19th. A few weeks after her parents found in her portfolio the following, written on a slip of paper. They are probably the last traced by her wasted, trembling "hand."

"The hand that traced these lines, where is it now?
Ah, death hath clasp'd it in his cold embrace,
And laid it low beneath the springing sod,
To moulder back to dust. Earth claims it now!
And the lov'd form of which it form'd a part,
As of her silent, soulless habitants,
Deep in the tomb is hid from loving eyes,
And still more loving hearts,
All that was mortal of ——."

For The Churchman.

TO THE EDITOR *of the Churchman:*

REV. AND DEAR SIR: For the following letter I respectfully solicit a place in your journal. In an ordinary case of controversy, custom would have dictated an application to the paper whose Editor I am about to address. But as the offensive publication which I have undertaken to notice, is no longer merely an editorial of the *Episcopal Recorder*, but has been thrown into general circulation, I prefer to address its writer through other columns than his own; more especially as there is little probability that, in a case of this kind, justice would be done by the *Recorder*, at the risk of humiliation.

Very sincerely yours, W. S.

August 25th, 1854.

TO THE EDITOR *of the Episcopal Recorder:*

REV. SIR: A pamphlet entitled "The Two Views of Episcopacy—Old and New," has recently been received by me; and as I learn from the Preface that its origin was "in an Editorial article in the *Episcopal Recorder*," which has been expanded and issued in its present shape, thereby throwing upon you whatever responsibility attaches to its statements, I purpose to make some comments on the course of your reasoning, and on the charges which you have brought against a recent publication of mine, known as the "Catechist's Manual, Series VI."

I leave to other and abler hands whatever defence the General Protestant Episcopal Sunday-school Union may need against your present attack. My relations to that Institution are simply those of a friend, not an officer. And, though always ready to speak a favourable word, yet I would not be presumptuously forward in assuming the place of those who are better able to use the lance for its vindication.

With "High" or "Low" Church—terms often used in your pamphlet—I have also little concern, in so far as either party deviates from the deeply-marked lines of Evangelical Truth and Apostolic Order; while, in regard to "Tractarianism," I desire to apprise you that my Churchmanship (such as it is) came to its growth some years before either an "Oxford Tract" or a "Puseyite" had been heard of in the American Church.

In regard to the 6th No. of my "Catechist's Manual," which is the subject of your criticism, it is also proper to premise, that you do me too much honour in assigning it a position of such immense importance to the Church. Had it come forth under the authority of the General Convention itself, and been made obligatory as the Prayer-Book, it could hardly have been announced to the readers of the *Recorder*, (and now to the world, so far as visited by the pamphlet,) in more grave, solemn, and portentous terms than those you have employed. While writing it, I had not vanity enough to draw imaginary pictures of its advent being celebrated, as in a palanquin of state mounted on editorial shoulders; nor did I dream that the *imprimatur* of our Sunday-school Union would be held equivalent to the decree of a Council; nor did I dare to believe that, even in this age of progress, the little work in question would prove potent enough to call out the brazen artillery and the flashing sword of one whose motto is—"Truth and Peace." I expected for the Catechism nothing more than a reception (where wanted) as a work written by a Presbyter, and approved by the Institution from whose press it emanated. And, therefore, so far as I am personally concerned, I must decline the honour of sitting in a Pope's chair, and notify you that the uncourteous terms and apparently malevolent insinuations which disfigure your pamphlet, might well have been spared, or exhausted on a more ambitious subject.

A ew words must here be inserted respecting your *title*, and its meaning as illustrated in the course of the pamphlet.

I have always understood that the "Old" view of Episcopacy is that which existed through long ages before the American branch of the Church came into being. The Preface to the Ordinal teaches this in plain terms, asserting that it is evident unto all men, diligently reading Holy Scripture and ancient authors, that *from the Apostles' time* there have been three Orders of Ministers in CHRIST's Church—*Bishops, Priests, and Deacons.*" Consequently, THAT is the "Old" view—the standing view of the Church Catholic in all ages—the view on which the Protestant Episcopal Church boldly acts in many an ordination even of a Presbyterian D.D. to the lowly office of a Deacon "*in the Church of God.*" No occasional *opinions* of even the most excellent of men, uttered in times of trouble and confusion, can ever set aside the force of a principle which is coeval with the Church, and rests not on any mere provincial enactment or sectional policy. Even on the supposition that the Protestant Episcopal Church in the United States had never known existence, and that the Church of England had never issued her present Ordinal, this "Old" view of Episcopacy would not have been affected; for, like the institution of the LORD's Day, it prevailed as *a world-wide fact*, known and read of all men 1500 years before the Anglican Church was reformed.

Neither have you other than private, personal, casual, and unofficial statements of opinion to adduce in defence of the theory which recognizes the validity of non-episcopal orders, and the claims of non-episcopal societies to the full rank of Sister Churches. Churchmen, and all other men, are aware that in popular usage, and even in controversial works, the common, though unexact sense affixed to a word will often determine its use, although its strict technical definition would pronounce it inapplicable. This remark will apply to the hackneyed quotation which you make from the Preface to the Prayer-Book, in which reference is made to the fact that all religious parties, under our *political institutions*, have full right to "model and organize their respective *Churches.*" To set down this as a "*positive statement* that the 'denominations' or 'sects' are Churches as well as ourselves," (p. 12,) is really so astounding a feat in logical gymnastics as to be equalled only by the almost comic affectation of solemnity with which you round off the matter in the words: "After having entered into the council of Protestant Churches as an equal, and been introduced to them as such—a departure so momentous as that which the 'General Sunday-school Union' takes cannot be regarded without grave anxiety." (p. 12.)

Now, I take leave to deny altogether that such a compact was ever made; and the sects themselves will be no little astonished to learn that we were ever "*introduced to them*" as "*an equal*" only. They know better than that, to their cost. I deny also, and challenge you to the proof, that the Institution just named, has either *now* or *ever*, made the "momentous departure" which calls for such "grave anxiety." I deny also that the "Catechist's Manual," No. 6, is chargeable with error in ignoring such an alliance as you describe—an alliance as purely fictitious in its conception, as its declaration is depreciatory of the intelligence and good sense of your readers.

And, so far as concerns the quotations which you subsequently bring from various writers to justify Presbyterian ordination and non-episcopal Churches, it is sufficient here to say, that, even if the pamphlet had doubled their number, (a task which every well-read Churchman will allow to be far from difficult,) yet, you cannot but know that the weight of testimony on the other side, derived, not only from a body of learned and standard writers whom you have scarcely named, but also from the very authors you have quoted, is so vast and preponderant, as to annihilate your hasty conclusions, and crush your theory till it becomes as the small dust of the balance. Your "*Old*" view of the Church is therefore altogether a "New" and modern one.

But, Sir, it is not my object to enter on a formal review of a pamphlet written in defence of those non-episcopal orders which "this Church" undeniably treats as no orders at all. With an honest and pledged advocate of the Presbyterian theory, the lines of argument might be retraced without disgust; but the case is otherwise when one on whom Apostolic hands have been laid, aspires to the bad eminence of an apologist for that which such hands reject; and, with Rationalistic license, glories—not in "the confidence of a certain faith," but—in "re-examining," in the midst of the nineteenth century, "the *foundations on which the ecclesiastical edifice rests.*" (p. 5.)

Still, had you made even this re-examination in the manly and honourable spirit which scorns the special pleading of an advocate of party, and counted it disgraceful to employ the artifices by which the worse is made to seem the better cause. You might have enjoyed the charitable indulgence which is due to a neophyte, and escaped censure, on the reasonable ground of simplicity in the pursuit of knowledge. The pamphlet, however, is of just such a character as to forbid this mildness of judgment, whatever may have been the motives of its author. As a specimen of daring untruthfulness, artful perversity in relation to facts, in union with a spirit of virulence and spite worthy of the cause it seeks to defend, it is questionable whether in any contemporary production these qualities are more rankly developed, or more offensively obtruded. I charge *the pamphlet* not merely with occasional error and infirmity of argument—for that might be excusable—but with the more serious, (and, apparently, deliberate) guilt of of "evil-speaking, lying, and slandering." Severe as such an imputation may seem, it is justified by ample proof; and in advancing that proof, I do merely an act of justice to myself, and to those who may have unfortunately trusted the veracity of the pamphlet, honestly supposing that its source entitled it to credit, and precluded the fear of imposition.

Confining myself chiefly to the defence of my teaching in the publication referred to, I solicit attention to the following strictures on your statements.

On pages 7, 8, and 9 of the pamphlet, you give several extracts from No. 6 of the "Catechist's Manual," artfully separated from their context, and liberally sprinkled with *italic* letter. These extracts are arranged in five classes; and at the beginning of each, *you* (not *I*) have placed in conspicuous CAPITALS, such *headings* as may well startle the reader, deceive his judgment, and suggest inferences for which the Manual is not responsible. The headings, moreover, are so disposed and printed as to give the impression that they *belong to the extracts*, and form *part of the Manual*; whereas they are framed and inserted by yourself; and the first three (at least) are not only unsustained by your quotations, but are falsehoods which (thank GOD) I have neither taught nor written.

The first of these *Recorder* headings is this: "EPISCOPAL SUCCESSION IS NECESSARY TO SALVATION." But the quotation you make from the Manual teaches no such doctrine, nor does it touch the question of "*Salvation*" at all. The point in hand is simply this—viz., that a continuance of the *Apostolic Ministry* is essential to a continuance of the *Church* as CHRIST founded it. This, the common sense of any reader will readily perceive, on reading the passage cited. Here, for instance, is the part of the quotation which you have italicised, as if it were proof positive of your heading—

"Q. *If this had not been so*, [that Bishops have power to ordain others] *what would have happened?*

"A. There would have been no more Apostles or Bishops after the first ones had died.

"Q. And what then?

"A. *There would have been no Ministers in the Church, and none to govern it, or preach the Gospel, or give the holy Sacraments.*

"Q. *And would not the Church soon have come to an end?*

"A. *Yes, because none could be baptized; and so when the first Christians were dead, there would be none to come after them.*

"Q. But was this what our SAVIOUR intended?

"A. No, for His Church was to last till the end of the world.

"Q. Then, does it not follow that there were to be Ministers also till the end of the world?

"A. *Yes, or else there could be no Church.*"

Now, if from this any man not at his wits' end for an argument can "deduce" such a proposition as, "*Episcopal succession is necessary to* SALVATION," he will surely prove himself an over-match for a WHATELY, and the first rational defender of the validity of the *non sequitur*.

Suppose, Sir, that a botanist should write an essay (or a Catechism) to show that oaks have succeeded oaks for long ages; that our present oaks are derived from oaks before them; and that without this succession of oaks there would, most likely, be no oaks in 1854. This being the argument, what would be thought of the intelligence of any one who should entitle it, "*Succession of Oaks* necessary to NAVIGATION;" when the writer was professedly and obviously treating of *oaks*, and not (there and then) of *navigation* at all?

Setting aside, then, the unwarrantable heading No. 1, I claim that the quotation under it, from the *Manual*, stands intact and true, in spite of all the alarms you anticipate among the credulous at the ominous sight of italic letter and capitals.

In regard, however, to the *actual* teaching of this extract, a word or two is necessary, inasmuch as you assail it in other parts of your pamphlet. On page 11, you say—"So far from its being true, as stated in the catechism before us, that 'none could (can) be baptized' by non-Episcopalians, and that where there is a failure of Episcopal baptism there are no Christians, so far from this being the case, persons baptized by non-Episcopalians are not only 'Christians,' but as much members of the visible Church as we are ourselves." Now, in this plain Catechism for children, it came not in my way to broach the question of the validity of lay-baptism. It was aside from my purpose, and its introduction could answer no good end. My object was to lay down principles, broadly and firmly, on the warrant of Holy Scripture, and the habit of the Church, without diverging from the main line of thought to take up exceptional cases and irregularities, unless where it seemed necessary that children should know them. That Christ commissioned none but the pastors of His Church to administer the Sacraments, is commonly admitted. This I was bound to consider as a simple truth; and also, its consequence, viz:—That without ministers there would be no authorized administration of Sacraments; and if no Sacraments, then no ordinary means of perpetuating the Church. So evident is this, that the man who cannot see it may well be accounted a victim to something equivalent to Egyptian opthalmia. If this be "Tractarian" doctrine, I commend to your notice a long tract, issued in 1648–9, by the *Westminster Assembly*, in which you may read as follows:—"Baptism is a Sacrament ordained by JESUS CHRIST, not only for the solemn *admission of the party baptized into the visible Church, etc.*" And again:—"There be only two Sacraments ordained by CHRIST our LORD, in the Gospel, that is to say Baptism and the Supper of the Lord; *neither* of which may be dispensed by any but *a Minister of the Word, lawfully ordained.*" This being *Presbyterian* teaching of the first authority, your readers will of course be brought to the conclusion, that the Westminster divines were no strangeis to "Tractarianism," or, at least, to its premonitory symptoms. However this may be, my teaching in the above quotation is briefly this, viz.:—that CHRIST sent out Ministers, "by whose labour and ministry He gathered together a great flock in all parts of the world;" that, by their baptism men were "received into the Congregation of CHRIST's Flock;" and, consequently, that (for anything Holy Scripture teaches to the contrary) the continuance of the flock—i.e., the visible Church—was dependent on the continuance of the agency for forming it. I teach children the *rule*, and leave exceptions, irregularities, and collateral questions for "those of riper years." But, if any should wish to introduce into Sunday-schools the question of lay baptism, let them do it fairly and honestly, not forgetting the following dictum of their favourite oracle, Bishop BURNET. "We think none ought to baptize but men dedicated to the service of GOD, and *ordained according to that constitution that was settled in the Church by the Apostles;* and yet baptism by laics, or by women, such as is most commonly practiced in the Roman Church, is not esteemed null by us, nor is it repeated; because we make a difference between what is essential to a sacrament, and what is requisite in the regular way of using it." (*On the Articles*, p. 244.) And still more to the purpose: "We have reason to believe that none ought to baptize but persons *lawfully ordained;* yet since there has been a practice so universally spread over the Christian Church, of allowing the baptism, not only of laics, but of women, to be lawful, though we think that this is *directly contrary to the rules given by the Apostles;* yet since this has been in fact so generally received and practiced, we do not annul such baptisms, nor re-baptize persons so baptized; though we know that the original of *this bad practice* was an opinion of the indispensable necessity of baptism to salvation. Yet since it has been so generally received, we have that regard to such a common practice, as not to annul it, though *we condemn it.*" (Ibid. p. 340.)

Your 2d heading is this: "EPISCOPAL SUCCESSION IS SUFFICIENT FOR SALVATION." But, as in the former case, the quotation you offer from the "Manual" neither asserts nor attempts to prove any such thing. The matter of "*salvation*" is not the point treated of, but that of the *evils and the remedy of schisms*, or separations from the Church. I will here produce the last two questions and answers, with your italics also.

"Q. For what, then, should we often pray?

"A. That GOD would take away all strife, hatred, and divisions, and bring back those who have gone astray from His Church.

"Q. *Would that be a most happy thing?*

"A. *Yes, for then the Church would joyfully serve our Lord in all godly quietness; and after walking in the ways of truth and peace, we should at last be numbered with the saints in glory everlasting.*"

Is there a Christian man in his right mind who believes not this? Is there one, besides yourself, who would account it "Tractarianism" to pray often and earnestly for the restoration of unity and peace to the Church? The assertion, "Episcopal succession is *sufficient for salvation*," is, therefore, entirely your own. *I* have never held, taught, preached, nor otherwise defended the foul proposition; nor during a ministry of twenty years have I ever met a brother-clergyman who believed that either Episcopal succession, or baptism, or the Eucharist, or any other institution of CHRIST, was '*sufficient*' for salvation." I ask you to produce proof that within the borders of the Protestant Episcopal Church there is even *one* Bishop, Priest, or Deacon, who believes, or has deliberately taught the affirmative of your libelous "deduction." I ask you to name the man, and to point out the time and place, the sermon, book, speech, or writing, in which that "deduction" or proposition is pronounced true. Far easier would it be to prove that the morals of the *Episcopal Recorder* have sunk so low, as to demand for it the new motto—"Thou *shalt* bear false witness against thy neighbour."

Your 3d heading is this: ASSURANCE OF SALVATION DEPENDS UPON "FINDING OUT" THAT THE LINE IS TRUE. To sustain this as the teaching of the "Manual," you quote two questions and answers, which, with your italics, are these:

"Q. Suppose some man now-a-days should say he was a Bishop, how would you know whether he really were one, or not?

"A. *By finding out whether he had been consecrated, or made such, by those who were Bishops before him.*

"Q. And what else?

"A. *By learning that those Bishops also had been consecrated by others before them; and so on till we trace their line back to the beginning.*"

Here, as before, the *non sequitur* is so glaringly apparent as to be almost ludicrous. I have said, in this extract, not a word about "*assurance of salvation*," the point in question being quite of another nature, viz., "assurance of the *validity of Episcopal consecrations!*" Your "deduction," in fact, is of a piece with this—a certain plant is proved to be a true cedar of Lebanon, because it was propagated from a slip taken from a cedar tree in England, which tree was derived from one growing at Arles, in France, which latter was brought from Mount Lebanon: THEREFORE—*the birds may be assured of having comfortable quarters in cedar trees.* Yet, sir, your conscience and your courtesy allowed you to set forth, in capital letters, for the astonishment of your readers, the declaration in question, without a word of proof, or a letter of argument. Nor is this all, for there is a little circumstance here to be mentioned which I trust will enable the reader of this to judge how far uprightness, fairness, and honesty, are attributes of the pamplet under notice. The Catechism which that pamphlet denounces, is limited to the subject of the "Christian Ministry," as its title shows. Of course, it was incumbent upon me to state and explain the mode of its perpetuation. But, having done so, your pamphlet picks out the above two questions and answers from the middle of a section, as if to convey the impression that I would lay upon children the task of tracing out the lines of Episcopal consecrations. Now, in order to forestall such an inference, I purposely appended a *note* to one of the quoted answers, in these terms: "Of course, such an examination of credentials cannot be pursued by children. Still, they may understand the outlines of the process by which the Church tests the validity of Orders." (Note 23.) *This note is carefully omitted in the pamphlet*, as if you foresaw how it would damage the inference left for the reader to make; while, in the next extract (as we shall presently see), the notes are *given in full*, where any thing available for effect can be drawn from them, *and not otherwise*. Truly, it is not easy to forget the remarks of an old clergyman—"We have plenty of religion among us; would to GOD that we had some honesty!"

Your 4th heading is this—"NON-EPISCOPAL CLERGYMEN ARE NOT ONLY NOT 'MINISTERS,' BUT NOT EVEN LAYMEN; ARE INVOLVED IN THE COMMON GUILT OF CORAH, DATHAN, AND ABIRAM, AND ARE THIEVES AND ROBBERS."—The quotation following from the text of the Manual, is again unavailable in proof of such a heading; for it merely states what "this Church" undeniably holds in her Ordinal and Canons, and daily acts upon in the admission of non-Episcopal ministers to the rank of candidate for Orders. For all that is frightful in the above heading, the responsibilities devolve on the *Notes for the Catechist*, which, in this case, are drawn from "PALMER on the Church." If PALMER has misrepresented or misapplied the passages of Scripture which he quotes, I can only say that he errs in company with the great mass of the Church's ablest divines, and is more than supported by works "officially recommended by our own House of Bishops." And besides this, even PALMER's words in my Notes, do not justify your deduction, after all. Here also let your reader take notice that you have inserted one note *not belonging to the quotation*, and *omitted* one which *does*, though you have given its number. Why was this done? The supernumerary note appears to have been dragged in from another place, to furnish matter for your heading, which you could not obtain from the quotation itself; and the other note, which you *omit* (though called for by reference), turns out very curiously to contain an admission from a popular *Dissenting minister*, that "No case occurs in the inspired history where it is mentioned that a Church elected its pastor." "This fact," adds PALMER, "is undeniable, and it is conclusive. Popular election cannot constitute a minister of CHRIST, and besides this, it cannot even be requisite to its mission; for it is not to be supposed that Scripture would omit all notice of the very *essentials* of the Christian ministry." Is the pamphlet so thoroughly Erastian as to demand the exclusion of this?

Your last heading is this: "THESE PROPOSITIONS ARE HELD BY OUR CHURCH WITHOUT ANY DOUBT." How far the "Manual" either holds or teaches such "propositions," you have now the means of judging. The 1st, 2d, and 3d are scandalous falsehoods, which, I trust, no man ever thought of defending; and the 4th, when relieved of the distortion and logical inconsequence which mar it, fades into blank paper, and transfers your quarrel from the "Catechist's Manual" to other and more formidable foes.

So much, then, for the quotations you have made from the "Manual," and the dishonourable treatment they have received at your hands. I may assume that your selections comprise the portions of the work which you deemed the most objectionable; and yet, even by dislocation, inversion, false headings, typographical device, and omission of notes, you have failed in all you have attempted, and proved only the weakness of that cause, whose defence, instead of rejoicing in the truth, avails itself of such unscrupulous stratagems, sinister arts, and oblivion of the commonest laws of just reasoning and just dealing, as are the subterfuge only of the erring and the desperate.

[To be Continued.]

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

NO. IX.

The world is a vanity which affordeth neither beauty to the amorous, nor reward to the laborious, nor encouragement to the industrious.—HUGO, *Lib. de Vanit. Mundi.*

That rich man is great who thinketh not himself great because he is rich; the proud man (who is the poor man), braggeth outwardly, but beggeth inwardly; he is blown up, but not full.—ST. HIERON.

Vexation and anguish accompany riches and honour; the pomp of the world and the favour of the people are but smoke, at a blast suddenly vanishing; which if they commonly please, commonly bring repentance; and, for a minute of joy, they bring an age of sorrow.—PETR. RAV.

There are none like to Luther's three masters—prayer, tentation, meditation; tentation stirs up holy meditation, meditation prepares to prayer; and prayer makes profit of tentation, and fetcheth all divine knowledge from heaven. Of others I may learn the theory of divinity; of these only, the practice. Other masters teach me by rote, to speak, parrot-like, of heavenly things; these alone, with feeling and understanding.—BISHOP HALL.

When you are quite content to bear what God has laid upon you, He will soon remove it, or show you that it is a real blessing to you.—

As long as we have corruptible flesh, we must expect thorns in the flesh.—

A quaint old writer defines egotism to be "suffering the private *I* to be too much in the public *eye*."

ALTERATIONS OF THE PRAYER-BOOK PROPOSED IN 1689.

We owe a debt of thanks to Mr. HEYWOOD for having disinterred the precious scroll of the proposed alterations in the Book of Common Prayer, prepared by the Royal Commissioners appointed by WILLIAM III. in 1689. A very nice volume has been printed and presented to Parliament, under the careful editorship of Mr. BLACK, of the Record-office, containing not only the suggested revisions, but a curious diary of the debates and proceedings of the Commissioners, kept by one of them, Dr. WILLIAMS, subsequently Bishop of Chichester, but then a London Clergyman. It is an addition to our Liturgical fragments; and, as it is rather a good-looking book, we are glad that public money has been devoted to the publication of a document which it never would have answered a bookseller's purpose to bring before the lovers of worthless antiquarianism. Its appearance is seasonable, and fits in curiously with the re-adaptation of the existing Services and Offices of the Church of England, proposed in the Report of the Committee of Bishops presented to the Convocation at its recent Session.

Certainly, a comparison of the two documents tells a curious tale of the altered temper of the times. Here, in 1854, we find the Bishops taking the most deferential attitude towards the Prayer-Book as it is. If new offices are thought of, it is on the express and, as some think, over scrupulous understanding that they shall be from the existing Prayer-Book. Innovation is most carefully provided against—change and revision are formally disclaimed. That the Services as "now ordered in the Book of Common Prayer should be preserved entire and unaltered," is the principle which stands at the very threshold of the Report. A recurrence to the ancient, natural, and convenient order and separation of the various Services is suggested in 1854; and an abbreviation, and, so to say, re-distribution of existing portions of the Service, are mentioned. But all that, in the way of innovation, is ever thought of at the present moment, is the appointment of special lessons for Ash-Wenesday, of special lessons on special occasions—and permission to parents to become sponsors in baptism.

It is curious to contrast, with this really effective and reverential treatment of the Prayer-Book, the helter-skelter proceedings of the Commissioners of 1689. We knew the general drift of their propositions before; but the details are new to most students of our recent ecclesiastical history, and they are as important as new. *Omne ignotum*, &c. It was the fashion to believe that this revised Prayer-Book was a monument of moderate charity and liturgical skill, and that it exhibited a rare combination of excellences, both as a religious manual and as a literary composition. Old Bishop BURNET's eulogy on the piety and eloquence displayed in the revision we have long been familiar with, and it has become a recognized common-place to regret the failure of the well-intentioned scheme of comprehension attempted at the Revolution. What Mr. HEYWOOD's motives were in procuring this publication, it is not for us to conjecture; but, certainly, if his object was to make the revision of the Liturgy, in a less orthodox direction, more than ever unattainable, he has succeeded. We should say that, with this specimen before men's eyes, a revised Prayer-Book is henceforth an impossibility. We know now the exact amount of Dr. TILLOTSON's judgment, and the precise weight due to Dr. KIDDER's ecclesiastical authority. We now see the results of "the flowing eloquence" of one Commissioner, and "the lively pen" of another. We have now got at the whole history of the transaction, and it is odd enough. The Commissioners, of course, had before them a foregone conclusion—their object was to puritanize, and, so to say, dedoctrinate the Church of England. Of course it would not do, in appointing the Commission, to leave out all sound Church of England Divines. A few were appointed—JANE, SPRAT, ALDRIDGE, MONTAGUE, and others. On the second Session, a quarrel was got up against these Commissioners, and a Bishop moved, "that those who did not like the Commission might withdraw and not be spies upon the rest." ALDRIDGE, JANE, and their friends, took the hint, and never attended again. After this two or three dinners and private meetings were held by the extreme men, and the subsequent meetings are evidently those of a small cabal. Some few of the Commissioners, BEVERIDGE especially, resisted the tide of innovation; but TENISON contrived to insult him, on one occasion, to such an extent as to drive him out of the room. After this, by means of sub-committees and safe men—Bishop MEWS and others being gradually got rid of—the revision was completed; and it was received, as might have been expected, with universal disfavour.

Nor can we wonder at it. The alterations were not only wrong and mischievous—they were aggravating and impertinent. And yet they displayed as much feebleness as mischief. It would have been infinitely more to the purpose to have got rid of ordination, the surplice, absolution, kneeling at the eucharist, and the cross in baptism, than to have recourse to the very paltry expedients which the Commissioners suggested. With respect to the last particular, to take an example—the cross was not to be disused, but those who thought its use sinful were to be free to object to it. The Commissioners did not, or would not, see the absurdity of a Church permitting its members indifferently to think one and the same thing sinful, and at the same time fitting and laudable. So about re-ordinations, which, in certain cases, it was proposed to manage in a hypothetical form. BEVERIDGE very properly objected that this scheme "looked like equivocation on the part of the ordainer and ordained; of the ordainer, because it is likely he believed the candidate not ordained before, of the ordained, because he questioned not his former ordination." To this BURNET characteristically replied, "But we annex a declaration that each should reserve his own opinion." This is the keynote of the whole composition—open questions. Sacraments, orders, doctrine, discipline, forms—all are made open questions. Use certain words—only annex a declaration that anybody may attach his own sense, or no sense, to them—"Let each reserve his own opinion." Thanks to the general spirit of the Church of England, if not to higher influences, the Church was not Burnetized in 1689. Had this absurd and immoral revision taken place—we say nothing of the ecclesiastical results to the Church of England—it would very materially have effected the general morality and social relations of the whole country. Had a book with the general circulation of the Prayer-Book—the authoritative manual of the national religon—been placed, in the BURNET shape of open questions, daily before men's eyes, and in familiar use, we do not scruple to say that very serious results on the English character would have attended it. Common honour, ordinary truthfulness, and honesty of speech, would have suffered by such a hollow and unprincipled abuse of language as the Prayer-Book of the Church of England would then have sanctioned. The Church of England has had many escapes to be greatful for; but both Church and State may be thankful that the revision of the Prayer-Book in 1689 broke down. And the more Mr. HEYWOOD's volume is known the better the true nature of that crisis will be estimated.—*Morning Chronicle.*

THE USE AND MISUSE OF WORDS.—We take the following striking illustration of the power of words from the essay on the "use and misuse of words," by E. P. WHIPPLE, in the last number of the *North American Review:* "In English literature," says the writer, "the thinkers and rhetoricians of humble life are contemptuously referred to as the vulgar, and young students are pathetically adjured not to catch the infection of their speech; but it seems to us that they hit the true philosophy of rhetoric better than Dr. CAMPBELL directly teaches it, for their words are always things, and the aim of the loftiest creative thinker is, in expression, to give solidity to spiritual facts. Even in the use of tropes they evince a more subtle knowledge of the vital processes of figurative expression than most of the poetasters who sniff at them. 'That horse of yours,' said a friend of ours to a farmer, 'is very handsome.' 'Yes,' was the drawling reply, 'but he is—as—slow—as—*cold molasses.*' We doubt if an analyst could find, out of the great poets, a better example than this on which to exercise his skill in giving the genesis of an imaginative analogy. The idea, as BACON would say, is thoroughly 'immersed in matter.'"—*Boston Transcript.*

WHEN religion is made a science, there is nothing more intricate; when made a duty, nothing is more easy.

The Past.

How wild and dim this life appears!
One long, deep, heavy sigh,
When o'er our eyes, half clos'd in tears,
The images of former years
Are faintly glittering by!
And still forgotten while they go!
As, on the sea-beach, wave on wave
Dissolves at once in snow.
The amber clouds one moment lie,
Then, like a dream, are gone!
Though beautiful the moonbeams play
On the lake's bosom, bright as they,
And the soul intensely loves their stay,
Soon as the radiance melts away,
We scarce believe it shone!
Heaven-airs amid the harp-strings dwell;
And we wish they ne'er may fade;—
They cease—and the soul is a silent cell,
Where music never play'd!
Dreams follow dreams, through the long night hours,
Each lovelier than the last;
But, ere the breath of morning-flowers,
That gorgeous world flies past;
And many a sweet angelic cheek,
Whose smiles of love and fondness speak,
Glides by us on this earth;
While in a day we cannot tell
Where shone the face we loved so well,
In sadness, or in mirth!

—*Professor* Wilson.

Tokens of the Deity.

God of Nature, God of grace.
Everywhere Thy hand I trace,—
From the frailest insect form
To the hills that brave the storm;

In the simplest, shyest flower
Scarce out-peeping from its bower,
As in gay and gorgeous bloom
Fresh from nature's richest loom;

In the bright life-giving sun,
In the soft and silver moon,
In the quiet rural scene,
And the landscape clothed in sheen.

Fire and water, earth and air,
One and all Thy power declare;
While Thy wisdom, mercy, love,
And benevolence they prove.

Sing I then, though weak my lyre,
Praises to th' Eternal Sire;
Praise my grateful heart shall pour
Now, henceforth, and evermore.

—*Florum Sacra.*

FOR THE YOUNG.

For The Churchman.

THE WANDERER—DISCONTENTMENT.

Harry's home was a good one. There were those there to minister to his comforts, to rejoice in his pleasures, and to sympathize in his misfortunes. If he had possessed the inclination, he could have lived a happy life and been a source of happiness to his family. But unfortunately he manifested no regard for those who loved him, and he would neither do aught to please them nor be guided by their advice in any of his actions.

One day, perfectly indifferent to the anxiety which he would occasion, he concluded to run away from his comfortable home. He had pictured in his mind visions of happiness elsewhere, which he thought he would realize when far away from the scenes of his boyhood. He little dreamed then of the disappointments which he was to meet with, of the sorrow which he was to feel, of the pain which his act was to inflict upon his own soul. He was about to set out in pursuit of a shadow, and no wonder the end was to be the annihilation of the hopes of pleasure which he had formed in his selfish heart.

Harry hastened to a seaport, and at once engaged for a foreign voyage, on board of a vessel which was about sailing. He knew nothing of the duties which he would have to discharge, but he was careless of this in his desire of getting beyond the reach of his family, and thereby perfecting his escape. Not one thought arose in his mind of the consequences, in his own home, of the deed which he was committing. While he was thus indifferent that home was veiled in gloom, and his parents were mourning as for a son whom the grave had hid from their sight forever. If he could have entered, his heart might have been softened and he might have been saved from the effects of his folly. But alas! it was too late.

Ere the ship reached the haven to which it was bound, Harry had experienced much bodily suffering, and many a time he regretted that he had not remained on shore. Hardly had he landed before he was taken sick, and now, for the first time, he realized his true position. In a strange country, and among strangers, in distress, with no one who cared for him near, he might well reflect upon the cheerlessness of his situation. Now he remembered his home; he had been sick there and his pillow was soothed by every act which love could dictate and kind hands perform. He was sick now, and no interest was manifested in his fate; he might perish, and he felt as if he needed first the forgiveness of those whom he had so greatly wronged.

But we must hasten on. Harry recovered, but not until several weeks had elapsed. He then forgot all at once the resolutions which he had formed, and madly determined on remaining in exile. But he advised his parents of his whereabouts, and thus fulfilled a duty which he could no longer omit. Years went by; he wandered over many lands, but his search for happiness was vain. At last he directed his face homeward; but the places which he once knew were changed; and when he arrived at the house which he had so causelessly left, expecting to find there those who would greet him with outstretched arms, and bid him welcome, with all the past forgotten, he met with another disappointment, which weighed more heavily than all the rest upon his spirits. There were none there who knew him, and when he inquired where they were, he was pointed to the churchyard, for his home had become the home of strangers, and the cup of bliss, which he supposed he was to drink even yet, fell from his lips to the ground ere he had tasted any of its contents.

Harry lived to be an old man, but he wandered no more in search of happiness. He learned, however, when too late for himself to receive the benefit, that it cannot be found through the commission of a wrong action; and that, unless one have *a contented heart*, he may seek it in every land, and yet be doomed to constant disappointment.

With a peevish spirit, which is dissatisfied with all that others may do, one may make his home unhappy, but he need go nowhere else to procure enjoyment. Let him banish forever such a disposition and then he will discover that it may be had without changing his situation.

New York, September 2, 1854. O. B. W.

TRUE COURAGE.

"Harry, what is the matter?" said his mother, one day, as he ran in from school, and throwing down his satchel, commenced crying passionately. "Have you been kept in?"

"No ma'am, but the boys have been laughing at me, and I can't stand it. I wish you would let me go to some other school."

"What did you do to make them laugh?"

"They asked me to go with them and tip a poor woman's apple stand over, and said it was first rate fun, and that Robert Bell had plenty of pocket money to pay the damages."

"What did you say?"

"I said my mother would feel dreadfully to have me do such a mean thing; and then they laughed, and Robert Bell said, 'Does your mother know your out?' and another boy said 'I was tied to your apron string.' Then they called me a 'tell-tale,' and said I was going to 'tell the teacher' of them, and when I said, 'I have never been brought up to tell tales,' Robert Bell called out, "There's his *mother* again. Three cheers for Harry Reed's mother!" I felt angry enough to knock him down."

"Keep cool, my boy," said Mrs. Reed; "come sit down, and let me see whether you have any reason to be so excited."

"O mamma, you don't know how provoking it is to be laughed at, or you would'nt say so."

"If mother don't, I do," said Harry's father, who had come in just in time to hear his story; "and I know a better way than knocking down."

"What is that, papa?"

"Have true courage, my boy, and don't notice their laughter."

"I have tried, and I cannot bear it, papa."

"What kind of a boy is Robert, Harry?" said Mr. Reed.

"He is a new scholar, his father is rich, and he has plenty of money in his pocket every day."

"Is he a good boy in school?"

"No, sir; our teacher told him to-day that he was more trouble than all the rest put together."

"I suppose, if you were a man, you would fight a duel with Robert Bell, and one kill the other."

"Why papa, you don't think I'd be so wicked."

"When grown people feel as you did to-day, when you wanted to knock Robert down, they sometimes meet and shoot at each other with pistols, because they won't stand being laughed at. It takes more real courage, my dear boy, to do right in spite of ridicule, than to fight. I hope you will show yourself a truly brave boy."

"I will try, papa, but it is very hard."

For a while, things went on pretty smoothly with Harry, until one day he came home looking flushed and unhappy. He sat down to dinner, but just as he had begun to eat, he laid down his knife and fork, and leaning back in his chair, said "I am not hungry, mamma."

"Have you been eating, Harry?"

"No ma'am; but Robert Bell acts worse than ever; I wish you would let me fight him."

"What has he done?"

"To-day we were playing ball, and a little girl, no bigger than our Matty, came by with a basket of potatoes as heavy as she could carry, and Robert Bell tipped it upside down, and scattered them into the gutter. The little girl sat down and cried out loud; and as I started to go and pick them up, Robert began to laugh, and said, "Go help your sister, Harry!""

"Didn't you go and help her?"

"No ma'am; the boys laughed so, that I could not do it."

"My dear Harry, your fear of ridicule has made you do wrong already. You fear man more than God. If you begin to sin through dread of being laughed at, there is no telling where you will stop. I have known young men to leave a Christian home with good principles, and rather than have wicked companions know that they are obeying a pious mother's counsel, they yield to temptation and go to ruin."

"I have felt sorry all day, every time I have thought of that poor little girl, mamma."

"Well, Harry, then take a bold stand on the side of right, and make up your mind you will not do wrong, even if you are laughed at."

"Mamma, I have not told you half the trouble I have had to-day. My piece begun—'My mother, when I learned that thou wast dead.' I found it in the new book Uncle Edward gave me. I knew it by heart, but as soon as I had said the first line, I saw Robert Bell winking and laughing. It put me all out, and I forgot half of it and spoke so poorly that Mr. Lee told me to commit my piece perfectly next time. I'll know better than to try that piece again.

"Harry, are you going to let Robert Bell make you ashamed of your mother!"

"No, mamma, but I'm tired of trying to get along. After school, the boys went off bathing. They begged me to go, and said papa was away from home and never would know it, and you wouldn't care. I knew better, and refused a good many times without reason. At last Robert came up and said, 'His *mother* won't let him,' and they went off singing—'My mother, when I learned that thou wast dead!' Now, mamma, how can I stay at such a school?"

"Harry, you may find the same trials at any school, and after you leave school, and all through life. Wicked young men will seek to lead you astray by laughing at your mother's influence and instructions. Now, my boy what are you going to do? Will you yield to the fear of ridicule, and commit one sin after another until you are as bad and perhaps worse than those who laugh at you, or will you rise above it, and show a true Christian courage? If you can't bear it now, you will find it still harder when you are a man in size, and when your evil passions have strengthened. Pray to God to help you, and when you find the boys disposed to make fun of you, go on in the right way. They will soon see your firmness, and let you alone. If Christopher Columbus had been like you he never would have discovered America."

"Was he ever laughed at, mamma?"

"Yes, Harry, he had to bear a great deal of ridicule before he could persuade people that he was any thing but an idle adventurer. When he tried to prove the existence of undiscovered land beyond the sea, he was laughed at and persecuted in many ways. He did not mind it, but went on and accomplished his discovery, and silenced his adversaries. He is now a revered and honoured man."

"Everybody can't be like Christopher Columbus, mamma."

"Well, my dear boy, every one can imitate Christ. Wicked men clothed him in purple robes, mocked him, and blindfolded him, and smote him in the face. They laughed at him, and wagged their heads when he was dying. He never became angry, though his slightest wish could nave destroyed them. He prayed for his cruel mockers with his last breath. Now, Harry, if you will pray to Christ he will make you a brave, manly Christian, and you will be thankful, as long as you live, that you learned to bear ridicule in your youth."

"Dear mother, I will try to remember all you have said."

"Do, my boy, and when you are older, you will be able to resist the temptations which you will meet in every effort to do right, and come out of it all a truly courageous man."

Harry did not forget his mother's good advice. He feels very sorry that he let that little girl sit and cry when he might have picked up her potatoes. He has never shown such sinful cowardice again. If he goes on as he has begun, the school boys will find laughing at Harry Reed is very unprofitable business, and will be obliged to seek some other means of amusement.—*N. Y. Observer.*

The following document has been issued by the "Commission of Bishops" in the form of a circular. Of course we cheerfully contribute what we can to extend its circulation, hoping that good may in *some* way grow out of it:—

MEMORIAL of Sundry Presbyters of the Protestant Episcopal Church: Presented to the House of Bishops, October 18, 1853.

To the Bishops of the Protestant Episcopal Church, in Council Assembled:

Right Reverend Fathers: The undersigned, Presbyters of the Church of which you have the oversight, venture to approach your venerable body with an expression of sentiment, which their estimate of your office in relation to the times does not permit them to withhold. In so doing, they have confidence in your readiness to appreciate their motives and their aims.

The actual posture of our Church with reference to the great moral and social necessities of the day, presents to the minds of the undersigned a subject of grave and anxious thought. Did they suppose that this was confined to themselves, they would not feel warranted in submitting it to your attention: but they believe it to be participated in by many of their brethren, who may not have seen the expediency of declaring their views, or at least a mature season for such a course.

The divided and distracted state of our American Protestant Christianity, the new and subtle forms of unbelief adapting themselves with fatal success to the spirit of the age, the consolidated forces of Romanism bearing with renewed skill and activity against the Protestant faith, and as more or less the consequence of these, the utter ignorance of the Gospel among so large a portion of the lower classes of our population, making a heathen world in our midst, are among the considerations which induce your memorialists to present the inquiry whether the period has not arrived for the adoption of measures, to meet these exigencies of the times, more comprehensive than any yet provided for by our present ecclesiastical system: in other words, whether the Protestant Episcopal Church, with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men, and so adequate to do the work of the Lord in his land and in this age? This question, your petitioners, for their own part, and in consonance with many thoughtful minds among us, believe must be answered in the negative. Their memorial proceeds on the assumption that our Church, confined to the exercise of her present system, is not sufficient to the great purposes above mentioned,—that a wider door must be opened for admission to the Gospel ministry, than that through which her candidates for holy orders are now obliged to enter. Besides such candidates among her own members, it is believed that men can be found among the other bodies of Christians around us, who would gladly receive ordination at your hands, could they obtain it, without that entire surrender which would now be required of them, of *all* the liberty in public worship to which they have been accustomed,—men, who could not bring themselves to conform in all particulars to our prescriptions and customs, but yet sound in the faith, and who, having the gifts of preachers and pastors, would be able ministers of the New Testament. With deference it is asked, ought such an accession to your means, in executing your high commission, "Go into all the world and preach the Gospel to every creature," be refused, for the sake of conformity, in matters recognized in the preface to the Book of Common Prayer as unessentials? Dare we pray the Lord of the harvest, to send forth labourers into the harvest, while we reject all labourers but those of one peculiar type? The extension of orders to the class of men contemplated (with whatever safeguards, not infringing on evangelical freedom, which your wisdom might deem expedient) appears to your petitioners to be a subject supremely worthy of your deliberations.

In addition to the prospect of the immediate good which would thus be opened, an important step would be taken towards the effecting of a Church unity in the Protestant Christendom of our land. To become a central bond of union among Christians, who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism, and who need only such a bond to be drawn together in closer and more primitive fellowship, is here believed to be the peculiar province and high privilege of your venerable body as a College of Catholic and Apostolic Bishops *as such*.

This leads your petitioners to declare the ultimate design of their memorial—which is, to submit the practicability, under your auspices, of some ecclesiastical system, broader and more comprehensive than that which you now administer, surrounding and including the Protestant Episcopal Church as it now is, leaving that Church untouched, identical with that Church in all its great principles, yet providing for as much freedom in opinion, discipline, and worship, as is compatible with the essential faith and order of the Gospel. To define and act upon such a system, it is believed, must sooner or later be the work of an American Catholic Episcopate.

In justice to themselves on this occasion, your memorialists beg leave to remark that, although aware that the foregoing views are not confined to their own small number, they have no reason to suppose that any other parties contemplate a public expression of them, like the present. Having therefore undertaken it, they trust that they have not laid themselves open to the charge of unwarranted intrusion. They find their warrant in the prayer now offered up by all our congregations, "that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of Sin, Satan, and Death." Convinced that, for the attainment of these blessed ends, there must be some greater concert of action among Protestant Christians, than any which yet exists, and believing that with you, Right Reverend Fathers, it rests to take the first measures tending thereto, your petitioners could not do less than humbly submit their memorial to such consideration as in your wisdom you may see fit to give it. Praying that it may not be dismissed without reference to a Commission; and assuring you, Right Reverend Fathers, of our dutiful veneration and esteem, we are, most respectfully, your Brethren and Servants in the Gospel of Christ,

W. A. Muhlenberg, Alex. H. Vinton,
C. F. Cruse, M. A. de Wolf Howe,
Philip Berry, S. H. Tukner,
Edwin Harwood, S. R. Johnson,
G. T. Bedell, C. W. Andrews,
Henry Gregory, F. E. Lawrence,
and others.

New York, October 14th, 1853.

Concurring in the main purport of the above memorial, and believing that the necessities of the times call for some special efforts to promote unity among Christians, and to enlarge for that and other great ends the efficiency of the Protestant Episcopal Church, but not being able to adopt certain suggestions of the memorial, the undersigned most heartily join in the prayer that the subject may be referred to a Commission of your Venerable Body.

John Henry Hobart, Francis Vinton,
A. Cleveland Coxe, Isaac G. Hubbard,
Ed. Y. Higbee, and others.

The Commission of Bishops appointed at the late Meeting of the General Convention, to consider and report upon a Memorial of sundry Presbyters (the Rev. Dr. Muhlenberg and others), touching the "actual posture of our Church with reference to the great moral and social necessities of the day," and "presenting the inquiry whether the period has not arrived for the adoption of measures to meet these moral exigencies more comprehensive than any yet provided for by our present Ecclesiastical system," would state,—that they have had the same under consideration at a meeting held at New York, commencing June 29th, 1854, and lasting several days.

The subject presented opens questions of the most momentous and comprehensive nature. It is the intention of the undersigned to bestow upon them patient and anxious consideration. That they may avail themselves of the aid and counsel of wise and good men in our own and other lands, and collect such information as may conduce to a more thorough appreciation and satisfactory adjustment of the whole matter submitted to them, they request your particular attention to the Memorial which will be found on page 181 of the *Journal* of the last General Convention; and also to the following questions. Your answer to any or all of these questions in detail, and your views generally of the best means of enlarging the efficiency of the Protestant Episcopal Church, and also of promoting unity among Christians, will greatly oblige the undersigned; and they would respectfully request that it may be sent in at your earliest convenience.

The Commission stands adjourned to meet at Hartford, Conn., October 4th, 1854.

Communications may be addressed to the Secretary of the Commission, the Rev. Prof. Johnson, General Theological Seminary, New York.

Should your engagements render it impracticable to prepare your communication in season for the October meeting, it is expected that a further session will be held in Savannah early in February.

James H. Otey, *Ch'mn.* George Burgess,
George W. Doane, John Williams,
Alonzo Potter, Jona. M. Wainwright.

QUESTIONS.

I.

1. Can the present method of preparing young men for the ministry in the Protestant Episcopal Church be improved, in respect to learning, piety, intellectual power, or practical efficiency? If yea, please state how. Mention any remarkable facts respecting the training of ministers whom you have known to be specially useful and efficient.

2. Could any change be advantageously made in the prevalent character of our preaching? If yea, state what, and by what means. What modes of instruction, besides sermons from the pulpit, have you found specially beneficial and effective?

3. How can the influence of our ministry be made to reach the multitudes now living without the Gospel in our own land and neighbourhood, (a) by social intercourse, (b) by extra parochial services, (c) by philanthropic labours, &c., &c.?

4. Ought we, or ought we not, to have itinerating Evangelists, as well as settled Pastors; also permanent Deacons, and a portion of the clergy more especially devoted to theological and biblical studies?

5. Can any method for division of labour be suggested, by which persons of marked ability in a certain line shall have their useful gift specially exercised to the edification of the Church; and by which ministers thrown out of parish life may yet be advantageously occupied?

6. Is our present system of family, Sunday-school, and catechetical instruction and training chargeable with any serious defects? If yea, please state them; suggest your opinion respecting the proper remedy.

7. Ought or ought not our parish churches in large towns to be opened more frequently on the Lord's day; and to different congregations at different hours?

8. What can be done for the religious instruction of boys when they leave the Sunday-school?

9. Do the laymen and laywomen of our congregations co-operate sufficiently with the pastor in the work of winning souls? How can that co-operation be safely increased?

10. How can a spirit of true brotherly intercourse among our members be promoted?

11. Ought not young men to be seen in our churches in much larger number? Please to suggest means.

12. How can the proper influence of our Church over men engrossed in business be secured?

13. By what specific means can we increase adequately the pecuniary contributions of Churchmen to the work of evangelizing our own land, and the world at large? Do we instruct our people sufficiently on the dangers and responsibilities involved in the possession of property?

II.

1. Could changes be advantageously made in our Liturgical services?
(a.) By lengthening, shortening, or dividing?
(b.) By adapting the lessons, anthems, &c., better to the different ecclesiastical seasons?
(c.) By a larger number of special services and prayers for special occasions?
(d.) By larger discretion in the use of hymns, and other sacred music?
(e.) By services specially fitted for missionary work at home or abroad?
(f.) By allowing the authorities of each Diocese larger liberty?

2. Should the conditions on which ministers are admitted to orders be prescribed exclusively by the General Convention?

3. Ought the conditions now imposed on candidates, who have been licensed or ordained in other Protestant communions, be relaxed?
(a.) As to term of time?
(b.) Degree of conformity to the worship, discipline, &c., of the Protestant Episcopal Church?

4. Are any facts known to you indicating a preference, on the part of ministers of other Protestant bodies, for Episcopal ordination, if it were in their power?

5. Are any facts known to you indicating on the part of the members of such bodies, a disposition to make any sacrifices of sectarian feeling for the sake of restoring unity?

6. Are our Liturgical services, and the discretion accorded to our several Dioceses, as free as they were in the early Church?

7. Ought the Church to make better provision for training teachers, nurses, &c.?

8. Ought it to afford its female members who have leisure and inclination for benevolent labours, any more systematic means of pursuing them, than exists at present?

Add any other matter which may occur to you. Where your engagements do not allow of a full consideration of all these questions, please select and answer such as seem to you most important.

As these inquiries can only be directed to a limited number of persons, it is desired that any others into whose hands they may fall, would freely offer any information which they may deem important to the Commission.

Effects of the Convocation Movement.—When, four years ago, the movement for the revival of the active functions of Convocation was first commenced, it was distinctly set forth as one of the objects which the promoters of the movement had in view, to put an end, by the intervention of a regularly constituted Church authority, to the painful dissensions and mischievous agitations which at that time threatened to rend our Church to pieces. As yet Convocation has only shown indications of returning life, and already the happy effect so aimed at and anticipated has, by the Divine blessing, been produced to a great extent. Though questions not inferior in importance to the Gorham controversy have sprung up, no great gatherings of Churchmen have taken place; the meetings of the National Society have reverted to their former peaceful course; Church Unions have subsided into a state of quiescence; and occasional bursts of theological heat on the part of individuals explode like meteors in the air, without producing any effect beyond a momentary flash and report. In fact the unhealthy, though at the time necessary, action excited by the dangers which menaced the Church's faith and her very existence, has ceased; and that not because the dangers in question have altogether disappeared, but because within the Church herself the legitimate authority has been revived to which it belongs to assert her existence and her rights, and to maintain her faith inviolate.

The most remarkable result, however, of the success of the Convocation movement, in the way of promoting godly order and concord, is the change which is taking place in the minds of many who were at first hostile to the revival of Convocation, from an apprehension that it would aggravate all our unhappy divisions. Good men of all parties, those, that is to say, who seek not the increase of the section of the Church to which they happen to belong, and the ascendancy of party views, but the increase of the Church herself, as the body and kingdom of Christ, and the ascendancy of Catholic truth and charity, are finding each other out in the opposition camps which have so long and so mischievously divided our Church. Earnest men, whether High Churchmen or Low Churchmen, are landing upon common ground, and merging into the more comprehensive character of Churchmen.

A striking exemplification of the happy progress which the cause of peace and charity has made in our Church within the last few years, was afforded on Tuesday last, in the Chapter House of Canterbury Cathedral, on the occasion of the election of a Proctor for the Clergy of the diocese, in the room of the late Dr. Mill. At the last general election of Proctors in this diocese, a sharp contest took place, in which the election of the late lamented Proctor was opposed by the Rev. Ashton Oxenden, the representative, at that period, of the party determined to stiffle the attempt to revive the active functions of Convocation. On Tuesday last the opposition canditate of 1852 was returned by the unanimous votes of the clergy of the diocese; High Churchmen and Low Churchmen, Convocationists, and those who had hitherto maintained the character of Anti-Convocationists, uniting together in returning as their representative a man who himself avowed a change of sentiment in regard to the question of synodal action, and who, while very properly refusing to pledge himself to any particular line of action, promised to use his best endeavours to make the function to which he was called by the suffrages of his brethren, available for the advancement of the interests of the Church and the promotion of true religion. Nothing could be more gratifying than the spirit of Christian charity and mutual recognition, and the evident anxiety to avoid topics or remarks calculated to create disunion, which pervaded the meeting, and under the influence of which the different speakers addressed the Clergy assembled on this in teresting occasion.

Nor is this happy effect incident to the Convocation movement—that of softening prejudices and conciliating opponents—confined to the Church and to her Clergy. It extends to the general public. The organs of public opinion which were, at one time, all but unanimous in denouncing and ridiculing the movement, have adopted a different tone of late. It is now thought possible by many who not long ago thought it utterly impossible, that Convocation might be of great use in remedying defects and rectifying anomalies in the practical working of our Church system, and thereby promoting the efficiency of the Church, and her beneficial influence upon the nation at large. In the midst of so much that is calculated to dishearten us in the political world, it is most cheering to behold the prospect opened by the Convocation movement—the prospect of a Church strong in her spiritual panoply, united within herself, and bringing to bear upon the people at large the influence of a spirit which is not of this world, the healing and ennobling spirit of a genuine, primitive Christianity. It were sinful to despair of a country upon which so bright a prospect is dawning.—*John Bull.*

"Without Note or Comment."—While visiting some families in the Valley of the Sauquoit, last week, we found that we had been preceded a few hours by a person who had Bibles to dispose of. These he sold cheap to any one, and offered gratis to those who were unable to purchase. Of what Bible Society he was agent, we do not know; but he left at one house a tract entitled "Slavery and the Bible;" which proved to be a document attempting to show the inconsistency of American Slavery with the Scriptures. But this was not all; it informed the reader that a large number of Northern Churches fellowshiped slaveholders, and urged Christians to endeavour to separate the Churches from Slavery—the plain English of which was, that they should withdraw from those Christian bodies which admit Slaveholders to their Communion.

Now as we do not know of what Bible Society this gentleman was colporteur, it may be that he did not belong to one of those which profess to distribute the Scriptures "without note or comment." But before Christians give their money to the support of such societies, it would be well for them to make sure that they are not contributing to send about the country tracts whose design is to estrange people from the communion to which they belong.

Since the above was put in type, we have obtained more light upon the subject, having had an interview with the Colporteur, and obtained some of his tracts He is agent of the Oneida County Bible Society, which is auxiliary to the American Bible Society. We asked him how—being an agent of a Society which obtained funds on the understanding that it distributed the Scriptures "without note or comment"—he felt authorized to circulate such tracts. He replied that he was forbidden to circulate any thing favouring sectarianism, but no objection was made to his distributing tracts on Slavery and Temperance. That it showed the progress of the times. That a few years ago this thing would not have been allowed, but now no objection was made to it. We read him a passage or two from the tract above mentioned, and intimated that while we admitted his right, as an individual, to give away what tracts he pleased, we questioned the propriety of an Agent of the American Bible Society circulating publications calculated to prevent persons from uniting with any of the existing religious bodies, or to draw away those who had joined.—*Gospel Messenger.*

A Hundred Years Ago: The Highwaymen.—Only three summers since, a French gentleman in the Highlands was gazing with some surprise at the tranquil and orderly scenes around him, and saying that his friends at Paris had advised him to come upon his journey well provided with pistol and sword, since, as they bid him bear in mind, "you are going to the country of Rob Roy!" We can scarce blame these Parisians for so faithfully remembering that little more than a hundred years ago Rob Roy was able to levy his "black mail" on all who came beneath the shadow of his mountains. But they might at least with equal reason have applied the same advice to England; for much less than a hundred years ago, the great thoroughfares near London, and, above all, the open heaths, as Bagshot and Hounslow, were infested by robbers on horseback, who bore the name of highwaymen. Booty, these men were determined, by some means or other, to obtain. In the reign of George the First they stuck up handbills at the gates of many known rich men in London, forbidding any of them on pain of death, to travel from town without a watch or with less than ten guineas of money. Private carriages and public conveyances were alike the objects of attack. Thus, for instance, in 1775, Mr. Nuttall, the solicitor and friend of Lord Chatham, returning from Bath in his carriage with his wife and child, was stopped and fired at near Hounslow, and died of the fright. In the same manner the guard of the Norwich stage (a man of different metal from the lawyer) was killed in Epping Forest, after he had himself shot dead three highwaymen out of seven that assailed him. Let it not be supposed that such examples were but few and far between; they might, from the records of that time, be numbered by the score; although in most cases the loss was rather of property than life. These outrages appear to have inreased in frequency towards the close of the American war. Horace Walpole, writing from Strawberry Hill at that time, complains that, having lived there in quiet for thirty years, he cannot now stir a mile from his own house after sunset, without one or two servants armed with blunderbusses. Some men of rank at that period—Earl Berkeley, above all—were famed for their skill and courage in dealing with such assailants. One day—so runs the story—Lord Berkeley, traveling after dark, on Hounslow Heath, was awakened from a slumber by a strange face at his carriage-window and a loaded pistol at his breast. "I have you now, my lord," said the intruder, "after all your boasts, as I hear, that you would never let yourself be robbed!" "Nor would I now," said Lord Berkeley, putting his hand into his pocket as though to draw forth his purse, "but for that fellow peeping over your shoulder." The highwayman hastily turned round to look at this unexpected intruder, when the earl, pulling out instead of a purse a pistol, shot him dead upon the spot.—*Lord* Mahon's *History of England.*

The Destitute Classes.—It has been the case with all nations, as it is with ourselves, that in proportion as wealth increases and accumulates on the one hand, poverty and vice extend on the other. A double process is at work. With augmenting riches there arises an excess of luxurious living, of selfishness, exclusiveness, often of oppression; while with the increasing poverty thus produced, there is a creation of degraded habits, vice, recklessness of life, ignorance, rowdyism. Cause and effect are natural and systematic. As population advances, the labour of the poor keeps increasing the wealth of the capitalist; and as many of the latter are raised up in the social scale, so many more of the former are lowered in it to the point of degradation. Wherever this state of things exists—as it does, alas, but too generally in all wealth-accumulating communities—the poor are found to keep receding more and more into unpitied misery, and unheeded ignorance. It was the exclamation of Oliver Goldsmth, long ago:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

And England has realized much of this foreboding, since it was expressed by the poet. Nor are we free from such a danger. For with us, too, "wealth accumulates and men decay"—decay, that is, in their moral if not in their physical capacities; and in proportion as they do so are all our social evils augmented and aggravated.—*Journal of Commerce.*

THE CHURCHMAN.

NEW YORK, SEPTEMBER 16, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

WE have this week to address our readers in unusual terms. They were appealed to in our last number by the Reverend gentleman who had for some time past been entrusted with the editorial management, and of whose qualifications we wish not to say one disparaging word, on a matter of entirely private arrangement, as between the proprietor and himself, and in a manner which we deem uncalled-for and extraordinary, considering the relations in which they stood towards each other. The question at issue is one with which the public have really nothing to do. The proprietor of a newspaper, as the party most deeply interested in its success, since it is *his* property that is at stake, may surely exercise the right, without being called to account before the world, of having it conducted in such a way as he may think most conducive to its prosperity, as well as to the advancement of the cause it has in hand. In the case of *The Churchman*, it is a sacred and momentous cause which it humbly but earnestly seeks to advance—the cause of the Church—"The Church of the living GOD, the pillar and ground of the Truth." The proprietor's great aim is to devote it unreservedly to that holy object; and he feels that he has a religious interest, as well as a pecuniary one, in having it made in all respects as efficient for that purpose as possible. That he was at liberty to take measures to this end, has all along been virtually acknowledged and co-operated in by the late editor. The prospectus to which he has referred, as issued at the beginning of this year, the object of which was to notify certain new arrangements then made, was signed, let it be remembered, by the proprietor, as well as by the editor, whose right to interfere was thus plainly admitted and concurred in. The editor's "knowledge and consent," as to whom the proprietor might find it desirable to engage as contributors to his paper, was never contracted for, nor was it by any means necessary; and when it is asserted that the proprietor "has solicited and procured writing to be done *against* the editor, thus setting the editorial department at strife and controversy with itself," and that "he claims the same right with regard to *anonymous* communications," the proprietor unhesitatingly declares that it is a decided misrepresentation of the case. With regard to the former, the proprietor never intended there should be, nor does he now see there is, anything against the editor; and as to the latter, it is altogether a mistake. If he feels himself, as he complains he does, "in a false position," it is owing to his own conduct. The injudicious insertion of such a charge as that which has called for this reply could never be submitted to by any one whose property was thus employed to injure and annoy him. The concluding threat, therefore, that "he will withdraw from all connection with it as soon as practicable," was only a piece of supererogation. In justice to himself, as well as to the interests so infinitely more important, of the cause with which the paper is identified, his immediate withdrawal was at once insisted upon, and has been carried into effect.

It is with great reluctance, and not without much pain, that we have felt constrained to go into this detail. But he whom we would fain have spared, having the highest respect for his character and talents, has forced it upon us. It is the remark of one who has powerfully and truthfully depicted the human character and actions, that

> "When we debate
> Our private difference loud, we do commit
> Murder in healing wounds."

It is so, unhappily, on this occasion. Whatever misunderstanding there might be, there was no necessity whatever that we should thus "debate our private difference loud." The wound, if there really was any, might in private have been healed; but impetuosity has made it "murderous"—or, rather, suicidal.

What our readers have to do with, is not our private misunderstandings, but our public acts. What they are mainly concerned about, is not so much *who* may write for them, as *what* may be written. We engage to provide them with a superior and unexceptionable Church paper. This engagement it will be our most strenuous endeavour to fulfill. Neither pains nor expence shall be spared in the effort. The new arrangements incident to this unhappy rupture afford an opportunity of securing the ablest services that can be obtained; and we repeat our solemn assurance, that while we shall remain unflinchingly firm and faithful to those pure Church principles we have ever professed, and resolutely upheld, we shall study more and more to improve our publication, so as to make it still better deserving the liberal support it enjoys, and still surer of maintaining the high position it has attained.

THE LATE DROUGHT.

IT is an old saying, that we never know the full value of a thing till we lose it. As respects the gifts of Providence, it is too generally true. Things of course, however inestimable they may be, are too apt to be lightly esteemed, or, at any rate, but little thought of, as divine blessings; but deprive us of them, even for awhile, and see how we yearn for their return—how we estimate, how we appreciate them—yea, and how much readier we become to acknowledge them as gifts, and to be grateful for them as blessings. How common a thing is water; and, when it is plentiful, how slight a value is often set upon it—how it is depreciated—how it is wasted—how, in many respects, it is despised. This, we know, is wrong, under any circumstances. Who was it that set so high a value on "a cup of cold water" given in His name? The production of this precious element was one of the great sources of wonder with the blessed angels of GOD, who, in the first dawn of creation, filled the heaven of heavens. "Peculiar astonishment must have filled them," it has been well observed, "and a train of ideas, perfectly new, entered their minds on the first perception of matter or body—a kind of being which nothing in their own nature, nor in the infinitely superior nature of their GOD, could suggest to their thoughts. To them, every drop of water, every particle of dust, every globule of the ærial fluid—each ray of light, each spark of fire, must have appeared beyond measure marvellous!" But to us this marvellousness has lost its force by our familiarity with the thing to be marvelled at. Yet is it still wonderful—still a thing which by our own nature we could never conceive of; while as gracious gifts of GOD to man—water, and the ærial fluid, and the light—are all deserving of our unceasing gratitude.

When the earth was to be fitted up and peopled in a manner suitable for the reception of mankind, the waters were arranged with special regard for their convenience and advantage. "And GOD said, let the waters under the heavens be gathered together, and let the dry land appear." The dry land could not have availed for its destined purpose without this gathering together of the waters; its cultivation could never have been effected without that element. "As the presence of water," says Dr. BUCKLAND, in his "Bridgewater Treatise," "is essential both to animal and vegetable existence, the adjustment of the earth's surface to supply this necessary fluid in proportion to the demand, affords one of the many proofs of design which arise out of the investigation of its actual condition, and of its relations to the organized beings which are placed upon it." By the ingenious process which by this adjustment is provided, water is incessantly ascending in the state of vapour, and again descending in the form of dew and rain; and of the water thus supplied to the surface of the land, a portion returns to the sea through the channels of rivers, another portion is re-absorbed into the atmosphere by evaporation, another enters into the composition of animal and vegetable bodies, and another descends into the strata, and is accumulated in their interstices into subterranean sheets and reservoirs of water, from which it is discharged gradually at the surface in the form of perennial springs, thus forming the ordinary supply of rivers. Such is the wise and wonderful arrangement of the great Creator of the universe. This is a process that is comprehensible, though surprising. And yet the saying of the Book of Wisdom is still most true—"Hardly do we guess aright of things that are upon earth, and with labour do we find the things that are before us; but the things that are in heaven who hath searched out?"

The late drought must have suggested to some of us many such thoughts as these. We saw and felt the great want of water to the surface of the earth—how indispensable it is both to animal and vegetable existence. All nature was drooping from its want—the beasts and the fruits of the earth were in danger of perishing before our eyes—no human hand having the power to save them. He only could interpose for their rescue, whose they all are—the grass of the field, the herb yielding seed, the fruit tree yielding fruit, the beasts of the forest, and the cattle upon a thousand hills.—Had He but withheld His merciful hand a little while yet longer, and where would all these have been? And man—proud man—what would have become of him? Where would then have been his boasted intellect—where his vaunted power of contrivance—of what avail his arts and his sciences, any more than his riches and his honor? Surely, we have had a narrow escape! Who but He, who is as merciful as He is omnipotent, could with any effect have stretched forth a hand to save or to relieve us? Yet how little do most men think of these things; how seldom, if ever, does the world allow itself to be affected by any such considerations. How rarely is God regarded, when He is the Giver of all good: how hardly is He thought of when, for a season, He may but seem to have ceased to be so.

"He openeth His hand and filleth all things living with plenteousness." Thus is GOD mercifully dealing with us now. The prayers of the Church have been graciously answered. From many an anxious heart, we doubt not, did the supplication ascend in His Holy Temple—"Send us, we beseech Thee, in this our necessity, such moderate rain and showers that we may receive the fruits of the earth to our comfort, and to Thy honour," and He has, of His infinite love, mercifully responded to the cry. O, then, let us be grateful for so timely an interposition of His Providential care in our behalf! Having received the blessing, let us not fail to acknowledge it. Let us go our way into His gates with thanksgiving, and into His courts with praise—let us be thankful unto Him, and speak good of His name. "For the LORD is gracious, His mercy is everlasting, and His truth endureth from generation to generation."

Too many, it is to be feared, will do none of this. Too many more will not, it is evident, give one thought to such a subject—will have no thankful hearts, no grateful feelings; for GOD is not at any time in all their thoughts. It affords a striking confirmation, this, of the estrangement from his Maker of the natural man. "If we consider," says an eminent Scotch divine, "that human nature, corrupt and perverse as it is, is not yet wholly lost to all sense of gratitude *in other cases*, but that frequently the hearts even of the worst of men are softened with a kindly sense of singular favours; especially that the coldest and hardest hearts are sometimes melted with undeserved favour; if we consider that, in other cases, our acknowledgments rise naturally in proportion to our obligations, and that, after all, the greatest *human* favours, when compared with *divine*, are but trifles—and yet, as insignificant as they are, they beget sometimes a high degree of gratitude, and swell men's hearts with such generous sentiments towards their benefactors, that they take pleasure in nothing in the world more than in serving them—if we consider all this, and compare it with the returns we make to our greatest (yea, in effect, our only) Benefactor, even for the greatest benefits He could give, or we receive, or imagine,—if we compare these things together it may be a question, whether we have more reason to be astonished at GOD's love, or at our own unthankfulness, or which of them is the greatest wonder."

Of Churchmen this indeed must never be said. Such would deserve not the name, because they would possess not the character of any so privileged. Let us all, then—high and low, rich and poor, one with another—prostrate ourselves before Him who hath now so graciously caused a joyful rain to descend upon the earth, to refresh it when it was weary, that it may mature the fruits thereof for our use, to the sustenance of our bodies, and to the great comfort of our souls. What so happy as a really thankful heart—what so vile as an utterly ungrateful one?

Let us conclude these cursory yet not untimely remarks, with the appropriate lines of an old English poet,* which are full of old-fashioned piety, gratitude, and affection:—

> "And is there care in Heaven? and is there love
> In Heavenly Spirits to the creatures base,
> That may compassion of their evils move?
> *There is*; else much more wretched were the case
> Of men than beasts. But oh! the exceeding Grace
> Of highest GOD that loves His creatures so,
> And all His works with mercy doth embrace,
> That blessed angels He sends to and fro
> To serve to wicked man, to serve His wicked foe;
> How oft do they their silver bowres leave
> To come to succour us that succour want!
> How oft do they with golden pinions cleave
> The flitting skyes, like flying pursuivant,
> Against foule feendes to ayd us militant!
> They for us fighte, they watch and dewly ward,
> And their bright squadrons round about us plant;
> And all for love, and nothing for reward:
> Oh! why should Heavenly GOD to men have such
> regard:"

* SPENSER.

For The Churchman.

To the Editor of The Churchman:

MR. EDITOR:—The following brief editorial was written for *The Churchman* before I knew what action the Proprietor had taken or might take on my announcement of last week. As it contains some things which I think my friends may be gratified to see, and which I should be rather glad to have them see; and as the Proprietor has already made it practicable for me to withdraw from the paper, and my withdrawal is accordingly completed; I shall be greatly obliged if you will give it a place as a communication.

Very truly yours, &c.,

New York, Sept. 11, 1854. H. N. HUDSON.

THE BANNER AND THE CHURCHMAN.

In copying the following notice from the *Banner of the Cross*, we trust our readers will not suppose us to be influenced by the kind words spoken of ourselves, though we profess to be duly sensible of them and grateful for them. And, that we may be credited herein, it may be not unfitting to observe that we have, one time and another, met with many notices of ourselves in the Press, both religious and secular; but have always abstained from quoting them, save when, as in the case of Dr. LEWIS, the matter was intended to our hurt.

With reference to the "Know-Nothing" business, we propose having somewhat further to say about it on a future occasion, and therefore pass it by for the present; merely remarking, as we pass, that we make it in some measure an exception to our general rule of aloofness from politics, as, if we understand it rightly, its special purpose is to bring certain religious and ecclesiastical questions into political issues.

Our excellent brethren of the *Banner* are certainly right, and do us no more than simple justice, in acquitting us from the charge of "*claiming* to be the organ-in-chief" of the Church. We have indeed aimed and endeavoured to represent, in some measure and in an honourable way, a very considerable public opinion in the Church, and, by representing, to extend, to enlighten, and to strengthen it; but we have never put forth any claim on the subject, nor, to the best of our knowledge or belief, said any thing from which it could be fairly inferred that we meditated such a claim. And it has been from the first no slight comfort to us, that, as we were not hampered with any special sanctions of authority, so neither was any man specially incumbered with the responsibility of our course. We have worked industriously, honestly, and *independently for the cause*, fearing nothing but to do wrong and to injure, where we meant to serve; always wishing and endeavouring to have the paper in our hands stand strictly on its own merits, and pass simply for what it was worth in itself. Such, we say, is our position: so it has been from the first; so we would ever have it to be, if we were to continue in the work forty years. And as we entered upon the task with these views, and in the full confidence that such a course, if steadily followed, would succeed; so we can now say that the issue has simply justified that confidence; the course in our case has succeeded beyond what we had any right to expect,—succeeded, purely from the elements of strength which it has in itself, not from any special qualifications in us for the furthering of it. Where thought is free and the heart alive, such a course must be followed bunglingly indeed, to end in failure.

It is no more than just to say, that so far as we know or believe, the *Banner* itself herein occupies precisely the same position as ourselves, though, doubtless, with far better qualifications for it; that is, *it* also, if we mistake not, has to stand on its own merits, and to pass for what it is intrinsically worth. We need not add,—yet we will add,—that herein it has ground enough to stand on, and needs no by-respects, no adventitious props of authority, to make up for any infirmity in its own legs. Here is the notice:—

THE CHURCH AND THE "KNOW-NOTHINGS."—Our respected New York contemporary, *The Churchman*, lately made this mysterious political organization the subject of a *leader*, the appearance of which we regretted at the time, and do now the more so, since it is seized upon—as might have been expected—by certain secular and political journals as indicative of the sentiments of the Church at large in this country. The Washington *Union* (Democrat) quotes from it as if it were the mouth-piece of the American Church, and the Baltimore *American* (Whig) entitles it the "Episcopalian View of the 'Know-Nothing' organization." The latter paper says:

"If *The Churchman* gives utterance to the views, opinions, and sentiments of the numerous and influential denomination of which it claims to be the organ-in-chief, in the United States, we are henceforth to put down the Episcopalians as thoroughly opposed to the 'Know-Nothings.'"

We neither know, nor wish to know, any thing about the secret society alluded to. Our paper has ever, and will continue to do so, studiously abstained from meddling with politics. But it is due to the Church to repudiate promptly the idea that *The Churchman*, sound and able a journal as it is, is, in any respect, her "organ-in-chief." It is not a whit more so than any other of her numerous periodicals. At the same time, it is but justice to our contemporary to say that we have never before heard of its "*claim* to be the organ-in-chief," or even that of the present Bishop in whose diocese it is published.

THOUGHTS ON CURRENT EVENTS.

WE have several times had occasion to remark on the present alarming condition of the country. All the signs of the times seem to indicate the approach of important changes in our social and political condition. The old parties, which had long been nothing but combinations among trading politicians to govern the country by names, and divide the honors, such as they are, and the emoluments of office, are falling to pieces. Having no bond of principle, or even of opinion, it was inevitable that they should quarrel about the division of the spoils. New combinations are arising which must find watchwords by which men's passions can be excited. They have hit on the very ideas which are most dangerous to our peace. One set have divided upon sectional grounds, almost avowedly looking to the interests of a part of the country, not to that of the whole. Another portion of them are appealing to religious antipathies. These last have the disadvantage of not being distributed at the two ends of the union, and, consequently, of not having a set of men of uniform opinions to address; the consequence is, that their respective followers come in contact with each other, and come to blows. One body of men get up a procession, the natural tendency of which is to excite the animosity of the other, and are secretly prepared for violence. Violence is committed, and then a place of worship is destroyed, and all that men of the other religious party hold most sacred is insulted.

This is the history of the late riot in Newark, and of too many similar occurrences in other parts of the country. We have, ourselves, no fear of Romanism, in either its political or religious aspect; the former has its charms for a peculiar class of minds, but it is a class which is very small in this country, it exists only as a remarkable exception from the natural character. The men who possess such minds are constitutionally unfitted to exercise influence over the American public. Those of them who were supposed to possess such influence, have been shown to be utterly powerless. The political system of the Church of Rome is the very antipodes of everything which is, or can be, popular in America. We, therefore, do not fear Romanism, either religiously or politically. We think that those who do, are not really serving either the Church or the country.

But if we do not fear Romanism, it is not because we approve of it, its principles, or the conduct of those who manage its concerns. We believe that, in the United States, Romanism is harmless, because it is utterly out of harmony with the habits, the opinions, and the character of the people; not because it has no ill intentions, on the contrary, we have no doubt, that there is, or has been, a deliberate scheme for Romanizing this country. The first idea was that of Romanizing the masses by converting them to the Romish religion; when a majority was thus attained, the political system was to be introduced by the will of the majority. But it was soon found that the masses were not to be converted; a few women might be worked upon, a few clergymen who had puzzled themselves with theological speculations and wanted an infallible guide, a few men who wished to be relieved from the trouble of keeping their own consciences, still fewer who had a taste for pomp and parade and a ceremonious mode of worship. But these are kinds of men which it is rather difficult to find in America. The tendency of the American character is towards the other extreme. It is self-confident to a fault, and extremely averse to everything approaching to splendour in public worship. The lower down you go in soety th e more strongly marked do you find these characteristics. There was then small hope of making Romanism the established religion of this country, by converting the majority of the people. Some hopes were entertained of aid to be obtained from the astonishing emigration which circumstances have directed to our shores; but the examination of the subject led to the discovery that the atmosphere of America was so unfavourable to the Church of Rome that she cannot retain with her pale those of her children whom she brings within its influence. Those who were waiting to introduce political Romanism by the voice of the majority were not precisely in the condition of HORACE's rustic, who waited on the brink of a river until it had flowed by. They were more like one who should be waiting to launch his boat on a lake as soon as it should become deep enough to float her, while it was really being drained at the other end, and soon destined to disappear.

The managers discovered that this would never do, and they determined to become political before they became the majority. They fancied that they held the balance between, like unprincipled parties which were contending for the spoils, and that this position enabled them to command the aid of either, or both. They commenced their school movement, and thus ascertained the fact that the country contained a mass of anti-Romish fanaticism which no one respected. It made itself known by its explosion.

It has, for the present, destroyed the hopes of the political Romanists; but it furnishes itself the means which may revive these hopes. Its violence will, sooner or later, produce a reaction. Americans do not care enough about religion to persecute, and they will be disposed to take part with any religious party which is persecuted. It is not then for us of the Church to throw ourselves into the anti-Romish movement. It is a fanatical movement which none but fanatics can guide. But, on the other hand, it is for us to suffer ourselves to be led away by the reaction which will take place. Rome is at present harmless, not, as I have already said, because she designs to be harmless, but because she is unpopular. It is not for us to diminish that unpopularity, either by joining in attacks which will give her the appearance of being persecuted, or by disguising the fact that we know her to be the great enemy of liberty, both religious and political, corrupt in doctrine, hostile to all freedom of thought, and bent on becoming the mistress of the world.

The only tone for Churchmen to pursue is one of steady opposition to Rome on religious grounds, exposing her fallacies, and her corruption in doctrine, in worship, and in moral theology, resisting, too, any efforts which she may be so ill-advised as to make on the political side by our votes and our influence, but not seeking to excite against her the passions of men. This is the Christian and the Church-like mode of carrying on the controversy. Let us not be driven from it, even by the boastings of Romanists.

Did we heed those boastings, we should believe that all England was about to become Romish. Yet, as we mentioned some months ago, the Church of Rome furnishes, according to the English census, church accommodation for only one per cent. of the population, or one-fifty-eighth part of that which ought to be provided for the population supposed capable of attending public worship. This disclosure was by no means agreeable to the priests, and a great many apologies were made for the deficiency of church accommodation on the ground that their people were content to be more closely crowded than others, and that they had services many times in each day. There was some foundation for these apologies, but not enough to justify the extraordinary returns which were made of the actual attendance at chapels of five or ten times as many people as they would hold. It seems likely that they took advantage of their frequent services to reckon all who attended at any one, while Protestants of all descriptions only reckoned one service in the morning and one in the afternoon. It would not have been difficult to induce persons for a single day to attend several times during the same morning, and so to be counted several times.

But the annual return of marriages furnishes a mode of testing their strength and progress, which is of more value. There is nothing about which Romanists are more particular, than about being married by their own priests. We may be very sure that every marriage between Romanists, who have any regard for their Church, is celebrated by a priest. This is also true of mixed marriages when the female belongs to the Church of Rome. We may judge then of the progress which has been made in the conversion of England, when we learn that during the year eighteen hundred and fity two, the number of marriages in England, solemnized according to the Romish rite, were 7,459, while those according to the rites of the Established Church were 133,882. At the same time truth compels us to state that a comparison between the number of Romish marriages in 1848 and 1852 does indicate a rapid progress of the Church of Rome. The number has nearly doubled in five years, having risen from 3,658 to 7,459. The increase of the whole number of marriages in the same time has been about 20,000, so that there has been a great relative as well as absolute increase of Romish marriages. This must, however, in part be attributed to the constant emigration of the Irish.

These matrimonial statistics are strangely at variance, too, with the claims of the Protestant Dissenters to be one-half of the people of England; indeed they sometimes claim to be the majority. For the five years, the matrimonial returns of which are before us, the smallest number of marriages in any one year was 138,230, 1848, and the largest, 148,782 in 1852. Of the smaller number, 121,182 were solemnized by the clergy of the established Church, those solemnized in all other modes amounted only to 16,761. The larger number is divided in the same way into 133,882 marriages in the Church, and 24,900 out of it. If we deduct from the latter number 7,459 Romish and 247 Jewish, we shall leave 17,194 marriages of Protestant Dissenters. This is little more than one-eighth of the number of the marriages in the Church. These statistics are, however, not so decisive against the Protestant Dissenters, as they are against the Romanists, for the great body of Protestant Dissenters hold no opinion which would prevent them from being married by a Church clergyman, while large classes of them are known to prefer that mode as the more genteel. Still, after making all the allowances that can be demanded on this score, we can scarely believe that any population can be nearly equal in numbers to another, which solemnizes eight, or even four times its number of marriages.

Before leaving these statistics, we cannot avoid remarking on the very narrow dimensions into which the Society of Friends or Quakers seems to have shrunk During the five years of which we have the returns, the largest number of marriages among them was 69, this was in 1851; the smallest was 53 in 1850. The average of the five years is 62 1-5. As the Quakers are everywhere a select people, well provided for, and given to marriage, this indicates a very small population, especially when the comfortable condition of the Quakers is contrasted with that of the majority of the people.

Looking at another test of the relative strength of the Church and the collected denominations, it appears that of all the children educated in England about three-fourths are educated in the schools of the Established Church.

We have more than once taken occasion to speak of the badness of our handwriting, which is enough to account for any amount of typographical errors. Of such errors we never complain, and very rarely correct them, not even when we were made to say that in the British Parliament, "the oppositionas such never opposed anything.' But there is an error in our last article, which we desire to see corrected, lest it should be attributed to that rabid hatred of all unattainable titles which actuates so many of our countrymen. Mr. BENJAMIN HALL, should have been Sir BENJAMIN. We prefer giving to every man his title—whether he be a Radical baronet, or democratic general, who perhaps without being "a great arithmatician."

> "Never set a squadron in the field,
> Nor the division of a battle knows
> More than a spinster."

Baltimore, September 11, 1854. H. D. E.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The Christian's primary ecclesiastical relation is with the "One Catholic and Apostolic Church," called in our Daily Service, "the Holy Church throughout all the world." With this his connection is formed, and thus his admission into covenant with GOD in CHRIST effected, by Baptism; he thereby becoming, according to the twenty-seventh of our articles of religion, a Christian man, in contradistinction "from others that be not christened;" and thus born into the state of grace which was forfeited by our nature at the fall. This catholic body is divided into national branches; these into Dioceses; and these into Parishes. The Catholic Church was established on earth by CHRIST, and organized and conducted, according to His will, in all essential matters, by His inspired Apostles: there being, however—essentials being retained—power left with the Church to establish such rules and organizations as, from time to time, may, to those in duly constituted authority be deemed best for accomplishing the great spiritual ends of the Church. Indeed, the *catholic* character of the Church would seem to require that, in matters not interfering with essential principle, as laid down in Scripture, it should have the power of self-accommoda-

tion, discreetly and wisely controlled, to the exigencies of circumstances, times, and places. The *diocesan* seems to be the only subdivision of the Church, laid down in Scripture, and essentially incorporated into its system. The *parochial* grew, at an early but post-apostolic period, out of circumstances considered by those who had a right to determine in the case, sufficient to justify and require it; and was adopted, generally and permanently, from its obvious usefulness and propriety, by the Catholic Church at large.

That Church is so spoken of in the Bible, that true faith in that blessed book cannot but regard it as the divinely appointed state of outward and visible, in which man is required to sustain, faithfully and efficiently, a constant inward and spiritual, union with his God and Saviour, and thus, through the grace of the Holy Spirit, of which the means and pledges are provided in the Church, to work out his own salvation in the maintenance of the true faith of the Gospel, and devotion to its duties of piety and charity.

The parochial is that connection with the Church which more immediately and constantly interests the Christian in his duties as "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." There he finds that pastoral instruction, which, bringing the young under special teaching, "diligently" and "openly" imparted,* is to carry them forward in divine knowledge, until they are fitted to take upon themselves the baptismal vows undertaken for them by sponsors; and which always, and under all circumstances publicly and privately, is to furnish Christians with that spiritual knowledge, guidance, encouragement, reproof, rebuke, and exhortation, which leave them no cloak for their sins, if they depart from the ways of God's laws, and the works of His commandments. In this parochial relation, also, are Christians to be built up, through sacraments, ordinances, prayer, and the public reading and preaching of God's Word, as means of the communication of His heavenly grace, in the true faith, piety, and charity of the Gospel; to have brought home to them, by private pastoral ministrations, the guidance of the Gospel in all their spiritual doubts and difficulties, its consolations in their trials and afflictions, its preparation of them for death, and its viaticum in the soul's transition to paradise; and to have secured to them, through Christ, gracious support, and humble but sure and certain confidence, in the day of judgment, and elevation to the Church's state of triumph and everlasting glory in heaven.

This is the light in which the good Churchman should regard his parish. All pretensions to attachment to it, love for it, and devotion to its interests, not hallowed by the controlling influence of such considerations, fall short of that consistency which is an evangelical virtue, essential to the true Christian character, and without which the divine scrutiny of the heart, here and at the last judgment, can hardly be expected to let him pass approved.

The Christian's parochial relation, however, although thus full fraught with spiritual principles, views, and considerations, of the highest and holiest character, is attended with great danger of having these merged in secular principles, views, and considerations, and of inducing worldly measures and policies in the affairs of the Church. Parishes, to invest them with the secure possession, and the safe management and use, of the secular means necessary to their carrying out the objects of the Church as an outward and visible society, having in trust inward and spiritual ends through outward and visible means—the only truly evangelical view of the Christian Church—must have civil corporate rights and powers. This necessary contingency is a source of much evil. Parishes are civil corporations, composed of individuals as citizens, vested with secular privileges, which they are of course bound to maintain and defend. They therefore present temptations, of which the world the flesh and the devil are never backward in availing themselves, for men to make the Church a medium through which selfish and unworthy designs may be answered, and an unchristian, and essentially *anti-Christian* power be brought to bear in hostility to all that is right and good in the Church, as a spiritual and divinely-appointed body, whose main object is, that men should be kept firm and true in the profession of the genuine faith of the Gospel, and in the sincere, earnest consistent practice of its precepts of piety, morality, and charity.

The truly good Churchman considers all these things, and conforms to them his heart, character, and conduct, as enforcing the only right principles on which he can hold and fulfill any trust with which he may be vested for the care, in any department or degree, of *the Church of God.* B. T. O.

* "The Minister of every Parish shall diligently, openly in the Church, instruct or examine children of his Parish in" the "Catechism."—*Rubric in Book of Common Prayer.*

[To be continued.]

For The Churchman.

OUR MOTHER CHURCH OF ENGLAND.

BY ONE OF HER SONS.

NO. III.*

The explanation already given of the Church of England's real relations with the State of England, will have somewhat enlightened you, Horatio, as to her present unhappy position—will have prepared you, at any rate, to understand in some degree how it has come to pass, that, in the words of one of her own living dignitaries, already quoted, "it would be difficult to find a more glaring contrast than between the prosperity of her apparent state, and the misery of her real situation." The State holds her in thraldom. There is an Erastian fetter binding her hand and foot. She is, without doubt, the Depository of Divine truth; and she has, unquestionably, a Divine commission to deliver it. But, to cite again the same high authority, "the worldly power has in reality taken possession of her frame, and gives expression to its will through her organs of utterance." The Crown, whose supremacy is insisted upon, in things ecclesiastical as well as civil, is not what it once was. The majesty of England is quite transformed from what it used to be, whether as respects its influence in the State, or its authority over the Church. The real Sovereign power is exerted, not by the monarch, but his Ministers; and they are placed in power, and retained there, or removed, not by his command, but at the will and pleasure of the dominant political *party*, or, it may be, *faction*, of the day. And to suppose that such party, or faction, has any Church predilection about it, would be utterly preposterous. Church antipathy it invariably has, in no stinted measure. Its more prominent members are often the bitterest opponents of the Church, over which they thus, indirectly, yet powerfully, exercise a control. They are frequently open separatists from her communion; and even when they may profess to belong to her pale, they have really neither part nor lot with her in any of her sacred functions! Such, indeed, is too generally the case, with those even who directly exert this vaunted supremacy over her—who overbear her councils, who interfere with her privileges, who usurp her rights, who thrust whom they will into her highest offices, who set up a human in place of a Divine authority in the most solemn questions of her doctrine, thus over-ruling that law which is a fundamental principle of the Church of Christ.

Most grievous is it to think, my Horatio, that there should be bishops and pastors of our Mother Church of England who love to have this so, and even to be parties to it—who, while affecting to believe that she is, after all, "the salt of the earth," can yet assist in making her be, in reality, "trodden under foot of men." O, that men, endowed as they have been with heavenly gifts, should thus sacrilegiously sacrifice at the altar of a worldly expediency! O, that riches and honours, or any thing that not only perisheth with, but defileth in the using, should tempt them from their allegiance to that Higher Power which they solemnly engaged to serve! The kingdom of Him whose commission they bear is not of this world; and they, from their very office and ministry, can never with any consistency prefer rank and dignity in the world, to duty and obedience in the Church!

"Why should *we* crave the worldling's wreath,
On whom the Saviour deign'd to breathe,
To whom the keys were given;
Who lead the choir where Angels meet,
With Angels' food our brethren greet,
And pour the drink of heaven?"*

But there have been other corrupting and paralyzing influences at work, Horatio, besides those of the State—and for as long a period, too. There has been the blighting breath of Puritanism, for instance, under which our Mother Church of England has more than once almost withered and died. This malign influence began to show itself immediately after the Reformation. Yet it was not of English, but of foreign growth. It originated in a spirit of opposition to everything Catholic. Our Reformers, as you know, did not for a moment contemplate *uncatholicizing*, but only *unromanizing* the Church. They sought to secure her from the thraldom alike of Roman dominion and Roman superstition. But certainly they never thought of depriving her of one article, or one iota of an article, of her really Catholic faith, or of any integral portion of Apostolic ritualism They retained all that was good—they repudiated only what was bad, or, if not positively so, yet what had become mischievous from superstitious abuse. But, as our 18th canon declares, even as respects rites, "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or such like Churches *in all things which they held and practised*, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders." Take, for example, the cross, either as an emblem or a symbol. It never designed to discard anything so sacredly significant as that. For as another canon (the thirtieth) explains, "the honour and dignity of the name of the cross begat a reverent estimation, even in the Apostles' times, for the sign of the cross, which the Christians shortly after used in all their actions, thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour who died for them on the cross." Take, as another instance, bowing at the Holy Name of Jesus, which the aforesaid 18th canon thus prescribes—"When, in the time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed, testifying, by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, and graces, and promises of God to mankind, for this life and for the world to come, are fully and wholly comprised." It would weary thee, my Horatio, to go on multiplying proofs of the adherence of our Mother Church to what was Catholic, in these or in other respects. But a puritanical spirit, emanating primarily and principally from Geneva, was ever and anon battleing against it. That spirit it was that sought continually to erase from the Book of Common Prayer all that was most Catholic and Apostolic, whether in doctrine or in ritualism. That book had been compiled from the ancient Catholic Liturgies by Cranmer, Ridley, and others of the Great Reformers, and was approved by the Archbishops, Bishops, and Clergy of both provinces, and confirmed by the King and three Estates in Parliament, in 1548. In 1550 it was reviewed, and certain alterations made, to conciliate semi-puritanical scruples—alterations which, as a declaration in the book itself attested, *proceeded from curiosity, rather than any worthy cause.* Then came the dark and sanguinary reign of Mary, when the book was cast aside. But on the accession of Elizabeth, it was restored, after being again revised and slightly amended. In that state it continued until the first year of the reign of James I., when puritanism, having gathered strength, and putting out its horns, a conference was held at Hampton Court, at the instance of the Puritans, at which certain of their leading divines endeavoured, but in, vain, to get in the thin end of the wedge of their heresies, and thereby give effect to their anti-Catholic prejudices—especially concerning regeneration in baptism, and the real spiritual presence in the Lord's Supper. Then, in process of time, came that "grand climacterix" of means, Protestantism in England, the Great Rebellion—the handy-work of those who, as Dr. Hook says, "called themselves pure, though their doctrines were so impure as to lead them on to the murder of their Archbishop and their king." It was then that, in the words of one of the forms of prayer appended to the English Prayer-Book, "traitorous, heady, and high-minded men, had contrived and well-nigh effected the utter destruction of the Church and kingdom"—those workers of iniquity having scrupled not "to turn religion into rebellion, and faith into faction." It was indeed a fearful illustration of the working of that ultra-Protestant, Puritanical spirit which is still, unhappily, too rampant in England, and which is to be found, alas, even within the pale of the Church itself; a time when—

"Priests were from their altars thrust,
The altars levelled with the dust,
And solemn rites and awful forms,
Foundered amidst fanatic storms."

And such a time may not improbably come again in England. There were significant signs of it during the Protestant panic there some three or four years since. Puritanism then exhibited itself under very similar aspects: and it is doing so still, whenever occasion arises. The fact is, that in its very nature and constitution it is antagonistic of those Catholic principles which pervade alike the doctrine and the ritualism of the Church. It is so here in America, as well as in England. It wars against the very organization of the Church as a divine institution. It asserts a right of private judgment utterly incompatible with all Church rule—nay, with all Apostolic order. When it triumphed in England's Great Rebellion, we learn from the historian, Hume, "every man had adjusted a system of religion, which, being derived from no traditional authority, was peculiar to himself; and being founded on supposed inspiration, not on any principle of human reason, had no means beyond cant and low rhetoric by which it could recommend itself to others." And see what was the immediate consequence. "The bonds of society," says the same impartial authority, "were everywhere loosened; and the irregular passions of men were encouraged by speculative principles still more unsocial and irregular."

It is true that the Puritanical spirit now pervading certain portions of our mother Church—or rather, the breasts of certain of her pseudo-members, both clerical and lay—is somewhat restrained in its action, though it is not altered in its character. And there is this remarkable, though easily-accounted for novelty, in its operation—that it is now identified with all the Erastianism which has made the Church of none effect in some of her most sacred influences. It backs up the State in its resistance of the rightful claims of the Church; and the State makes common cause with it in its assaults upon her Catholic principle.

The great practical point is this, that there is a vertual denial, on both their parts, of that cardinal doctrine of the Holy Sacraments of the Church, without which she could not be a branch of the Catholic Church at all. "The Church is called Catholic," says St. Cyril, "because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely all the truths which ought to come to men's knowledge concerning things both visible an invisible, heavenly and earthly; and because it subjugates, in order to godliness, every class of men—governors and governed, learned and unlearned—and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named both in deeds and words, and every kind of spiritual gifts."* And how is his accomplished but by that sacramental system which is repudiated by false brethren within the Church, and whom the State upholds, nay, encourages in their repudiation.

That system, be assured, dear Horatio, contains the vital principles of the Church. Through it she imparts to all of us her life giving influences. It is in t tem we are first made "members of Christ, children of God, and inheritors of the kingdom of heaven;" and it is in it also that we obtain a continual "strengthening and refreshing of our souls," that we receive supplies of "spiritual food and sustenance." It is by it that we have given to us the gift of the Holy Spirit in increasing measure, "its deep and complete incorporation," as Professor Sewell expresses it, "in our natural soul, so as to become one with us, and we with it." As with our animal life, so is it with our spiritual life—each is implanted in us by God—one when we are born into the world, the other when we are "born anew of water and of the Holy Ghost;" and each must be sustained by constant supplies of food; each must have its continual nutriment, its "daily bread." And this is effected, in each case, by a special agency; and in that immediately before us it is, in one word, Sacramental.

But more of this hereafter. Meanwhile let us be quite sure, my Horatio, that if the Church gives up that, she yields her life-blood. She would cease to be the "salt of the earth" then, we may depend upon it. Her assailants may encompass her on every side—they may strip her of all her outward means—they may scorn her, and trample upon her; but with *that* still within her, she may yet defy their utmost rage and malice—yea, sustained by *that* indestructible principle, assuredly, "the gates of hell shall not prevail against her."

"For now where is her arm of strength,
When all the unchristian rant
Are gather'd, and are set at length
Her Israel's camp about?
'Tis not in sword or banded multitude,
But in the hidden lamps with heavenly oil endued."†

* Catechetical Lectures, xviii. 23. R.

† Williams.

* The publication of this series has been unexpectedly delayed, but will now be proceeded with in regular course.—Ed.

* Keble.

THE YELLOW FEVER IN SAVANNAH.

Mr. Editor:—I have been permitted to read a letter written on the last Wednesday by a resident of Savannah to a friend in New-York, which presents a most gloomy picture of the ravages of the fever in that unhappy city. "Houses closed, streets deserted, shops shut up and labelled, 'all sick here,' only here and there a face you know." Silence and desolation reign throughout; on Sunday the 3d inst., not a bell rung in the city, and the mournful, solemn quiet was touching indeed.—The writer pays a suitable tribute to Mr. Ward, the indefatigable Mayor, who is doing every thing man can do among the poor; "in every way actively engaged in good." A thousand dollars have been collected to assist in defraying the necessary expenses; but his efforts are not as successful as they would otherwise be, in consequence of the want of proper attendants; "nurses are not to be had, and many die in want; is this not a scourge?"

Mention is also made of the labours of the Bp. of the Diocese of Georgia, which show that he is not unworthy to be classed with such Prelates as Bishop White, who, when the yellow fever raged in Philadelphia, was firm at the post of duty; and of a Presbyter, who, though comparatively a stranger, will doubtless find a cordial welcome in the heart of every genuine Churchman in the land. Bp. Elliott "has been faithful to the poor foreigners, and stood by them, nurse, priest, and physician." "He was with a poor creature who had *no* friend; it was necessary to have an inquest on his body," the disease having been fatal. The people were in such a panic that the Coroner could scarcely find men to act as a jury; and as soon as the business was ended, they rushed from the scene, as though death were in the air. The Coroner and the Bishop were obliged to cut off the clothes of the deceased, and prepare his body for interment. The Bishop "would have been alone [in the discharge of his ministerial duties] if the Rev. Mr. Dalzel, from the West Indies, called to Columbus, had not heard of his condition, and actually come and helped in his labour of love." Mr. Dalzel had had some experience of the pestilence during his residence in the West Indies, and was enabled to render much valuable aid. "He has been a great comfort to the Bp. and the people." St. Paul counted not his *life dear unto himself*, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus. Assuredly, then, such ministers of Christ may in faith look for the "recompense of reward."

Philo Ecclesia.

New York, Sept. 12, 1854.

DR. IVES.

We find the following in the Albany *Journal*:—

"*To the Editors of the Albany Evening Journal:*

"Gentlemen:—In an article headed, "particulars of the Conversion of Bishop Ives," and published in your paper of the 26th inst., the following statement occurs:—'Before his departure, he (Bishop Ives) placed his retraction in the hands of the Archbishop of New York, and participated in the sacraments of the Church.' Again: 'More than one conference took place with the Archbishop of New York, always secretly, so as not to awaken the Episcopal cabal; finally in October last the heretic Bishop was reconciled to the Church.'

"Archbishop Hughes begs leave to assure you, gentlemen, that these several statements are unfounded.—The Archbishop of New York never had the pleasure of meeting Dr. Ives except once, and then by accident. The interview did not last more than ten minutes. Dr. Ives placed no retraction in the hands of the Archbishop; he received no sacraments of the Catholic Church in New York. There was no written communication at any time between him and the Archbishop; nor did his conversion, at least so far as entering the Church take place at the time specified, nor until after his arrival in the city of Rome. Gossip of this kind will often find its way into the newspapers; but the Archbishop thinks it due to the reputation of Dr. Ives, as well as of himself, that this story, at least in these its injurious particulars, should be contradicted; and he begs of you, in the usual candor which characterizes your journal, to contradict it accordingly.

"*New York, Aug. 29th, 1854.*"

Bishop Jeremy Taylor.—Mr. W. R. Collett, of Gonville and Caius College, Cambridge, sends the following particulars respecting the life of Bishop Jeremy Taylor, to the *Boston Athenæum*:—

"From various books in the keeping of the College, it may be demonstrated that Jeremy Taylor, after having been educated *per decennium* at the Grammar School founded at Cambridge, by Dr. Stephen Perse, was, at the age of fifteen, admitted, through the Gate of Humility, to Gonville and Caius College, as a *pauper scholaris*, or sizar, on the 18th of August, 1626; that after a residence of about two years, he became, by his wisdom and virtue, a scholar on the Perse Foundation, and so continued till, in the latter half of the year 1633, he succeeded to a Perse Fellowship, of which he received the stipend for five half-years; the last dividend he received being that which appears *in computo annum* 1636. It may also be shown that the last night he slept in College was that of the 13th of October, 1635; and that thus he left us, for better and for worse, ten days before the date of Archbishop Laud's letter on his behalf 'To the Warden and Fellows of All-souls Coll. Oxford.' It may also be ascertained that he left Cambridge in poverty. The College which had cherished him for more than nine years was poor and populous; there were many claimants for support from its funds, as well as for instruction from its teachers, there were half a score sizars in Taylor's year, besides scholars. The College, too, was full, as is shown by the number of those who took their B.A. degree in the course of a year, the number in Taylor's was twenty-one. Promotion was slow, but in due course he received a Fellowship, of which the stipend was the same as that of the other Junior Fellowships—the Seniors would have been 'passing rich on forty pounds a-year.' If his stipend was small, this cannot be a reproach, inasmuch as the College gave him all it had to give. It was even generous towards him—at least, considerate—for it was content to be his creditor for some years after he had departed through our Gate of Honour. He gathered moss as he moved about in the outer world. He grew rich after he went to Oxford, or, rather, when he left it; for the chaplain of Archbishop Laud resided there but occasionally. He had scarcely been one year a member of All-souls when Bishop Juxon gave the preacher at St. Paul's Cross the rectory of Uphingham. Another year only elapsed, and he ceased to be a Fellow, becoming the husband of Phœbe Landisdale—the sister, I rather think, of a former pupil at Caius College. Clouds, domestic and political, heavily laden with tears, overshadowed the next twenty years of his life. When the sun shone again upon him, he seems to have turned his grateful eyes to his College and to Cambridge. Although he was removed to Down and Connor, the friends he selected for promotion were invited from this place. Perhaps he remembered former kindnesses, when he obtained for an old Caius man, Francis Marsh, the Deanery of Armagh, and chose by the King's leave, his own Dean, George Rush, from among his friends at Cambridge. But enough. I took up my pen to mark an omission, and I have been rudely sketching the outline of a life. Although it be true, that he who has no merits of his own to rely upon is often the most forward to speak of the glory of his ancestors—*pictosque ostendere vultus majorum*—I may, perhaps, be pardoned if, in thus trespassing upon your valuable space, I shall seem to be influenced less by a simple wish to clear up some doubtful points in the early history of a notable writer, than by a desire to maintain the claim of Gonville and Caius College to the inheritance of the honour reflected upon those, our founders and benefactors, who were the foster-parents of the genius of Jeremy Taylor.—W. R. Collett."

The London and North Western R.R.—The experiment of making the operatives of any employment interested in the results of its execution, has been tried by the London and North Western R.R. Co., one of the wealthiest corporations in England. Their contracts are such that all their employees are beneficially interested in the results of their own labours, and their actual wages, if they can be called such, are dependent, to a great extent, on the success attendant upon their own endeavours. For instance, they have entered formally into contracts with their engineers for running the locomotives. They pay them so much per mile for the train, sell them the fuel, oil, grease, etc., at prime cost, in sufficient quantities for the distance run and the time employed in running it, and allow them, as profits, all that they can save by economy and skill. The engineer pays a fine for every moment of time lost through his own fault, and thus is interested in getting his train in, in season and in safety. It is said that the plan works well, the engineer being anxious to be frugal in the management of his materials, while he is punctual in time. The engines are kept in better repair and much more apt to be ready for service. A writer in the *London Times* thinks that companies in England would save several hundred pounds sterling in a year by the universal adoption of this plan. It is likewise thought that a better guard would be kept against accidents, where a man's own profits would be diminished by the results of his own carelessness. The general principal is a good one, and could be adopted in many employments in this country to advantage both to the workmen and to the public.

Archdeacon Wilberforce.—The *Banner of the Cross* notices, with apparently deep interest, the republication of Archdeacon Wilberforce's works in this country:—"This eminent Theologian," it observes, "has written several works which have been republished by Mr. Hooker. His work on the 'Incarnation' brings out the truth which seems to have slept in such old writers as Hooker, Cudworth, and Taylor, without having been scented by the *setters* of heresy. His work on 'Baptism' is the most important, in the explication and history of that subject, of any that has appeared since the Reformation. Prejudice has raised a cloud about it, in which its merits are lost to but a few. The Archdeacon thinks of nothing, writes of nothing, but his subject. All his books are without preface, or any allusion to himself—his sensibility, his aspirations are no where paraded as a kind of self-biography; but his subject is so much the all of what he writes, that the reader forgets that there is a writer. No author of this or any age is so full of Christ—His divinity, His humanity, His offices for human salvation. There is an eminent Christian sincerity in them, an eminent power of apprehension and reasoning, which seems to come of insight, of entering into the inner life of the spiritual the Christian man as a member of Christ. But in his last charge to his Clergy, we have an allusion to himself where it could not be avoided. It has a decided interest; it is a confidence-inspiring passage; it is a dutiful and truth-searching, and truth-loving revelation of the man. Speaking of a rumour of bringing him before the Ecclesiastical Court, for trial of his doctrine, he says:—'To no one assuredly would such a result be more acceptable, than to myself; for it has long been my complaint, that the Church of England exercises so little supervision over her clergy, and leaves to their own risk whether they adopt right conclusions. Now, while it has been my prayer and study for years, that I might give full scope to the sacred principles of truth, there is nothing which I should more abhor, than to teach any thing, as a Minister of the Church of England, which her principles forbade me from affirming. So that any legal process must result in my being enabled to teach with greater confidence, or refrain from teaching with greater satisfaction.' The law of conscience is supreme with him."

We may add to this that such legal process has already been commenced, and that the Archdeacon has given every facility for its speedy prosecution.

The English Wesleyan Conference.—The sittings of the Wesleyan Conference have just been held. As the result probably of the recent dissensions, the number in Great Britain has decreased by nearly 7.000 in the present year. It is, however, stated that the number of persons worshiping in the chapels of the connection has considerably increased. The financial position of the body, though indicating the severity of recent struggles, appears to be improving, and an energetic effort will be made to raise the remainder of the £100,000 promised by the various circuits for the relief and extension fund of the connection. The Rev. W. B. Boyce has been nominated the first president of the affiliated conference in Australia.

ADVERTISEMENTS.

B. W. MERIAM, at No. **342** Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street je3-1y-5b

AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS. The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies. F. H. AMIDON,
sep16-6m-5 619 Broadway, nearly opposite Bond st.

THOMAS COFFEE, MODELDER, PLASTERER, AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Flowers, Rosettes, Capitals, and all other kind of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., **104** Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c. For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. **158** Bowery, **five doors above Broome street,** New York.
Watches of every description carefully repaired. je10-1y-5

JAMES, HATTER, St. Nicholas Hotel, **525** Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3-6m-5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27-1y-5] BENJ. F. BAILEY.

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, **723** Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

MARBLE WORKS.—S. KLABER, **160** Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27-1y-5

SCULPTURE.—**S. Swezey,** SCULPTOR AND DESIGNER IN Monuments, **243** and **245** Bowery, corner of Third street, New York. my6-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. **379** Broadway, corner White street, New York.
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, **57** Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-1y-5

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl-1y

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.
1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.
Open to the public at all times. sep9-1y

LITERATURE.

Captain Canot; or, Twenty Years of an African Slaver; being an account of his career and adventures on the coast, in the interior, on shipboard, and in the West Indies. Written out and edited from the Captain's Journals, Memoranda, and Conversations, by Brantz Mayer. Appleton & Co.

Africa and the American Flag, by Commander Andrew H. Foote, U. S. Navy, Lieut. commanding U. S. brig *Perry*, on the coast of Africa, A.D. 1850–51. Appleton & Co.

On parting the other day with Vincent Nolte and his dashing "Fifty Years' Adventures in Both Hemispheres," we closed the volume mentally pronouncing that it would be long before we looked upon his like again in a book, in brilliant self-possessed exploit and achievement in the mercantile way. We had miscalculated or forgotten the wonder-producing powers of the age and the capabilities of the world in its manifold spheres of traffic to generate many such men, alike but different; one in the essentials of character, diverse in the opportunities for its display. Captain Theodore Canot, or, as we understand his name authentically written, Conneau, like Nolte, was born in Italy. He started in life with a strong constitution and an amazing quantity of pluck, acquired many languages and personal accomplishments, was always ready for any emergency, conquered many difficulties, achieved many brilliant successes, was overthrown by many failures, and moreover acted his part in both hemispheres. With these general conditions and the identity of certain traits of character, chiefly an invincible impudence, effrontery, practical turn, spirit of enterprise, or whatever it may be regarded, the resemblance between these two individuals ends. The key note of their not very musical lives, we are convinced by a certain impression haunting us at intervals, in the perusal of these volumes, is the same; though the one was a financier in civilized life, the other a slave trader among savages.

Taking it altogether, we do not remember to have met with a cooler specimen of human nature, than Monsieur Canot. He comes before us, a man, say of the age of forty-five,—he is not much older,—with a story of crime, suffering, disaster, barbarisms, at which humanity may shudder, with the story of acts in which he has been not merely the participant, but the calculating instigator:—the life and soul, in fact, of the slave factory and pens on the coast of Africa; of the horrors of the Middle Passage and their awful details of human robbery, desecration, and murder. There is no generalization in his view, or fading perspective in his picture: the whole villainy from its inception to its end is clearly daguerreotyped on the page, in all its horrid reality. There are numerous unconscious confessions in literature in which vanity or the ruling passion seems eagerly to betray itself; there have been autobiographies of shameless rogues and others of the gallows order, but probably among them all will not be found so utterly calm and nonchalant an exposure as this. What Pepey's diary is to the small sneaking vanities and propensities of life, Canot's "Twenty Years" is to the bold hardihood, with all its baleful accessories, of systematic crime, at the mention of which there is a shudder through the whole civilized world. There is not the faintest attempt at disguise or concealment: everything, however cruel, however gross, is unblushingly narrated. The praise, at least of a manly recital of the evils he was thrown in contact with, and a great part of which he was, belongs to him. There is no whining or hypocrisy. He never boasts, though evidently proud of his personal resources at times, and he does not fail to tell of the rebukes and humiliation he received when the tide turned against him. Though the book is ostensibly written by an accomplished author and gentleman of this country, Mr. Brantz Mayer, of Baltimore, and doubtless owes much of its extraordinary merit, as a narration, to his labour and skill, yet there is innate evidence that the main character of the book is due to Canot. The cool, clear manner, the very neatness of style are reflections of the acts which they disclose. It is a fearful lesson of practical energy in the roughest school in which it may be learnt and exhibited; if we except the imperial crime which

> wades through slaughter to a throne,
> And shuts the gates of mercy on mankind.

It would be rash, in a space less limited than the ample field of a Quarterly Reviewer, to attempt an analysis of the entire contents of this volume, to say nothing of following out the suggestions of a speculative nature, as regards the remarkable man who is developed in the story; of a practical character, as respects the facts of a national bearing and ethnological and government relation spread before us. But we may indicate a few of these points and reflections. Of the man, we have already spoken in his trait of bold, vigourous hardihood; the robust physique of the soul, apparently unconscious of a blush or hesitancy, though never unnecessarily cruel or malignant. On the contrary, we hold M. Canot to have been, African slavery apart, a good fellow; he always appears polite, generous on occasion, while he is fully equal—it is the worst thing that can be said of him, and a Juvenal could hardly improve upon it—to the horrible exegencies of his position.

The main outline of the life recorded in the book before us is this: Canot was born in Florence, of an Italian mother and a French father, a captain in Bonaparte's army of invasion. The father fell at Waterloo, the mother educated the son in Italy, till, in his twelfth year, he took to the sea for his profession, shipping on board of a vessel at Leghorn for Boston. This was owned by the American merchant, William Gray, who, coming on board when the ship reached its destination, at a time when Canot was left in sole charge, received a drubbing from that conscientious young Italian, who did not understand his language, and would not tolerate his presence as an interloper, which he never forgot, and which furnished one of the best stories of his mercantile experience. Though cruelly kicked and bitten for persisting to remain on the deck of his own vessel, he gave the jealous guardian of the craft fifty dollars for his care of the property, and another fifty to accomplish himself in navigation. In 1821, Canot was a species of resident of Salem, whence he set out on voyages to various distant parts of the world. At Antwerp, one way, he was entangled in a love affair, and abandoned his employers; then shipped for Brazil, was shipwrecked in the channel; embarked in a Dutch galliot for Havana, was again shipwrecked upon the Cuba reefs, and this time fell among pirates, who murdered the captain and crew, pillaged the vessel, and would have despatched *him*, had not the leader of the gang taken a fancy to the young Italian. Here among bloodhounds and buccaneers he witnessed wild scenes of revelry and crime, which Byron would have made a sumptuous poem of, and Le Sage used as an inspiriting dash of romance to temper the frivolities and lighter civilized peccadiloes of Gil Blas. He escaped from this by the favour of Don Raphael, and was safely landed within the protection of the Moro Castle, at Havana, consigned to the care of a grocer, a friend of the gallant pirate. After awhile it appears that Canot's nautical admiration was very much excited by the fine bird-like clippers in the harbour, and that the grocer made his little ventures aboard of one of them to be invested at the end of the journey in the purchase of the bodies of men in Africa. So Canot, with a passion for the thing, came to be sent out in *El Areostatico*, as a kind of supercargo. On arriving at Rio Pongo, on the African coast, he signalized himself, youth as he was, by a murderous defence of the craft against some suspected mutineers of the crew. They were at Bangalang, an important depot of the slave trade, where Mongo John, or Mr. Ormond, the son of a Liverpool slave trader by a native mother, was the ruler of the settlement. Canot had some dealings with him while packing his vessel with its human cargo; and becoming dissatisfied with the commander, left the ship for the shore service. He became established as a clerk in the Mongo's family, and learnt the mysteries of public and private life on the coast; of the purchase of slaves, the caravan, the harem, the barracoon, and the shipment for the New World. The slaves are collected by the native tribes, either by capture in war or the services of a press-gang, and driven, sometimes with considerable state, to the beach, where the factors receive them in exchange for rum, calico, and other merchandize, often purchased at Sierra Leone, says Canot, under the guns of British frigates, and paid for by bills on Cuba and Brazil, which bills can represent nothing whatever but the proceeds of slaves!

After the rainy season, with the arrival of Ahmah-de-Bellah, the son of a Fullah chieftain of the interior, business began. His was not a very large caravan: "behind the master came the principal traders and their slaves laden with produce, and followed by forty captive negroes, secured by bamboo withes. These were succeeded by three score bullocks, a large flock of sheep or goats, and the females of the party; while the procession was closed by the demure tread of a tame and stately ostrich!" Ahmah, the leader, was a Mohammedan, who, in the intervals of slave trafficing, endeavoured to convert Canot to his faith, and at parting left with him a copy of the Koran. It was as late as 1827 that Canot became established in the slave trade by receiving a vessel consigned to him by his friend in Havana. He soon sets up his own barracoons, and is thenceforth an adept in every branch of his nefarious traffic. A visit which he pays to a neighbouring coast tribe, the Bagers, furnishes an interesting account of a people noted for their honesty and simplicity. It is not the part of heathendom where we would look for the most virtues, but our author does not hesitate on trial to commend them somewhat at his own expense. The slave-dealer is surprised to find some property he had stored among them safe though unprotected.

THE BAGERS.

Whilst making this inspection, I have no doubt the expression of my face indicated a good deal of wonder, for I saw the old man smile complacently as he followed me with his quiet eye.

"Good!" said the chief, "it is all there,—is it not? We Bagers are neither Soosoos, Mandingoes, Foulahs, nor *Whitemen*, that the goods of a stranger are not safe in our towns! We work for a living: we want little: big ships never come to us, and we neither steal from our guests nor go to war to sell one another!"

The conversation, I thought, was becoming a little personal; and, with a gesture of impatience, I put a stop to it. On second thoughts, however, I turned abruptly round, and shaking the noble savage's hand with a vigor that made him wince, presented him with a piece of cloth. Had Diogenes visited Africa in search of his man, it is by no means unlikely that he might have extinguished his lamp among the Bagers!

It is cheering for the hope of future civilization to find such native capacities for good on the coast. When he made a longer journey into the interior, in a kind of state procession, to visit his friend the Fullah chief, he finds the people industrious and thrifty in their agriculture, and evidently forms a favourable idea of the native capacity of the race. Though abundantly feted and stared at among the high government officials and commercial slave-traders, yet he was shunned as a pestilence by the common people, who looked upon his presence as a sheriff's writ for their delivery into captivity. On his way Canot has the satisfaction of making a Mandingo chief drunk by plying him vigourously with brandy. The journey is not a disagreeable one: nature asserts her voice in hill, tree, and plain, and the people are not always murdering and trapping slaves. Their manners are alleviated by the partial civilization of

MOHAMMEDANISM.

A journey to the interior of Africa would be a rural jaunt, were it not so often endangered by the perils of war. The African may fairly be characterized as a shepherd, whose pastoral life is varied by a little agriculture, and the conflicts into which he is seduced, either by family quarrels, or the natural passions of his blood. His country, though uncivilized, is not so absolutely wild as is generally supposed. The gradual extension of Mohammedanism throughout the interior is slowly but evidently modifying the Negro. An African Mussulman is *still* a warrior, for the dissemination of faith as well as for the gratification of avarice; yet the Prophet's laws are so much more genial than the precepts of paganism, that, within the last half century, the humanizing influence of the Koran is acknowledged by all who are acquainted with the interoir tribes.

But in all the changes that may come over the spirit of *man* in Africa, her magnificent external *nature* will for ever remain the same. A little labour teems with vast returns. The climate exacts nothing but shade from the sun and shelter from the storm. Its oppressive heat forbids a toilsome industry, and almost enforces indolence as a law. With every want supplied, without the allurements of social rivalry, without the temptations of national ambition or personal pride, what has the African to do in his forest of palm and cocoa,—his grove of orange, pomegranate and fig,—on his mat of comfortable repose, where the fruit stoops to his lips without a struggle for the prize,—save to brood over, or gratify, the electric passions with which his soul seems charged to bursting?

It is an interesting task to travel through a continent filled with such people, whose minds are just beginning, here and there, to emerge from the vilest heathenism, and to glimmer with a faith that bears wrapped in its unfolded leaves, the seeds of a modified civilization.

Again he speaks of the capabilities of the country and people if divorced from slavery. The humiliating italics at its close are in the book.

THE AFRICANS AND THEIR EVIL GENIUS.

The native villages through which I passed on this excursion manifested the great comfort in which these Africans live throughout their prolific land, when unassailed by the desolating wars that are kept up for slave-trade. It was the height of the dry season, when every thing was parched by the sun, yet I could trace the outlines of fine plantations, gardens, and rice-fields. Every where I found abundance of peppers, onions, garlic, tomatoes, sweet potatoes, and cassava, while tasteful fences were garlanded with immense vines and flowers. Fowls, goats, sheep, and oxen, stalked about in innumerable flocks, and from every domicil depended a paper, inscribed with a charm from the Koran to keep off thieves and witches.

My walks through Timbo were promoted by the constant efforts of my entertainers to shield me from intrusive curiosity. Whenever I sallid forth, two townsfolk in authority were sent forward to warn the public that the Furtoo desired to promenade without a mob at his heels. These lusty criers stationed themselves at the corners with an iron triangle, which they rattled to call attention to the king's command; and, in a short time, the highways were so clear of people, who feared a *bastinado*, that I found my loneliness rather disagreeable than otherwise. *Every person I saw, shunned me.* When I called the children or little girls,—they fled from me. My reputation as a slaver in the villages, and the fear of a lash in the town, furnished me much more solitude than is generally agreeable to a sensitive traveler.

There are a great many incidents very pleasantly told by Canot in this and other portions of his book, light comedy, practical jokes, old trickster's financial adroitness, skill on land and water, combining, as the editor remarks, "the astuteness of Fouche with the dexterity of Gil Blas." But we confess we could relish the joke much better if it did not turn on the inhumanity of sacrificing a harmless people, body and soul, in slavery. The game would be a vast deal more entertaining if the pawns were not living slaves. Ingenuity and cunning, and even knavery, may be admired in a certain way, "with a foolish face of praise," where the sacrifice involved is not of too important a character.

Sir Walter Scott may interest us in a smuggler, for instance, or an illicit distiller outwitting an exciseman; but we shudder when we discover that we have been entrapped into admiration of a slave-dealer, in war with civilization itself. There can be no worthy delight in familiarizing ourselves with the desperate adventures of a slaver in his contest of resources with the preventive service of the British and American cruisers. His tale is a proper one for the confessional; we must be pardoned for thinking it less suitable for the boudoir or the parlour table. If the slave-trade is to be considered an entertaining topic, no way exceptionable among ladies and gentlemen, as regarded from the cabin of a slaver, and we are to revel in the greasy African harems of the coast, we may as well take farewell of the polite circles of civilization. Can anything be imagined more desperate than the frivolous grin in this narrative of an enterprize undertaken by Canot to stock a slaver consigned to him?

WHAT THE SLAVE TRADE IS.

Next day we proceeded to formal business. His majesty called a regular "palaver" of his chiefs and headmen before whom I stated my *dantica* and announced the terms. Very soon several young folks were brought for sale, who, I am sure, never dreamed at rising from last night's sleep, that they were destined for Cuban slavery! My merchandize revived the memory of peccadilloes that had been long forgotten, and sentences that were forgiven. Jealous husbands, when they tasted my rum, suddenly remembered their wives' infidelities, and sold their better halves for more of the oblivious fluid. In truth I was exalted into a magician unroofing the village, and bearing its crime and wickedness to the eye of *justice*. Law became profitable, and virtue had never reached so high a price! Before night the town was in a turmoil, for every man cudgeled his brain for an excuse to kidnap his neighbour, so as to share my commerce. As the village was too small to supply the entire gang of fifty, I had recourse to the neighbouring settlements, where my "barkers," or agents, did their work in a masterly manner. Traps were adroitly baited with goods to lead the unwary into temptation, when the unconscious pilferer was caught by his ambushed foe, and an hour served to hurry him to the beach as a slave for ever. In fact, five days were sufficient to stamp my image permanently on the Matacan settlements, and to associate my memory with any thing but blessings in at least fifty of their families!

This is the heartless tone of the book. Another instance will display—

THE TENDER MERCIES OF THE SLAVE TRADE.

There was very little comfort on board *La Estrella*, after the suppression of this revolt. We lived with a pent-up volcano beneath us, and, day and night, we were ceaselessly vigilant. Terror reigned supreme, and the lash was its sceptre.

At last, we made land at Porto Rico, and were swiftly passing its beautiful shores, when the inspector called my attention to the appearance of one our attendant slaves, whom we had drilled as a sort of a cabin-boy. He was a gentle, intelligent child, and had won the hearts of all the officers.

His pulse was high, quick and hard; his face and eyes red and swolen; while, on his neck, I detected half a dozen rosy pimples. He was sent immediately to the forecastle, free from contact with any one else, and left there, cut off from the crew, till I could guard against pestilence. It was small-pox!

The boy passed a wretched night of fever and pain, developing the malady with all its horrors. It is very likely that I slept as badly as the sufferer, for my mind was busy with his *doom*. Daylight found me on deck in consultation with our veteran boatswain whose experience in the trade authorized the highest respect for his opinion. Hardened as he was, the old man's eyes filled, his lips trembled, and his voice was husky, as he whispered the verdict in my ear. I guessed it before he said a word; yet I hoped he would have counselled against the dread alternative. As we went aft to the quarter-deck, all eyes were bent upon us, for every one conjectured the malady and feared the result, yet none dared ask a question.

I ordered a general inspection of the slaves, yet when a *favourable* report was made, I did not rest content, and descended to examine each one personally. It was true; the child was *alone* infected!

For half an hour I trod the deck to and fro restlessly, and caused the crew to subject themselves to inspection. But my sailors were as healthy as the slaves. There was no symptom that indicated approaching danger. I was disappointed again. A single case—a single sign of peril in any quarter, would have spared the poison!

That evening, in the stillness of night, a trembling hand stole forward to the afflicted boy with a potion that knows no waking. In a few hours, all was over. Life and the pestilence were crushed together; for necessary murder had been committed, and the poor victim was beneath the blue water!

Having sufficiently indicated its character, we shall not pursue its details. Suffice it to say that even in Canot's masterly view of the subject, from his point of view, and despite all the levity thrown over facts, the ordinary common-sense view of the fearful inhumanity of the trade is confirmed. Long before we come to the conclusion of the book, experience has unfolded her fearful lessons of retribution. It gives us one free breath at the end, when we find Canot, hard pressed by the British cruisers, suddenly renouncing the trade and engaging in an attempt to found an agricultural colony near Monrovia. Of the latter he speaks, and no man can speak with a better certainty, with respect. For six hundred miles of Western Africa, the coast is protected by the settlements of Liberia from negro slavery. The experiment turns, he thinks, on the vigour of the passing generation, the first-born in Africa; and he cautions the Christian world against too soon relinquishing its fostering care and protection of the colony.

The value of Canot's book is in its evidence on an important topic of public interest from a new, and certainly unprejudiced point of view. There is not a theoretical quasi apology for the slave-trade which is not practically refuted by his dear-bought experience of the thing itself. The slave-trade, as his own life and actions unfold it to view, is the prolific nursery of war on the coast, with its long train of aggravated murders; of piracy on the seas; of commercial degradation and corruption, to mention but one of the train of vices, when the nefarious nett product, the residuum of human life discounted on the passage, by its percentages of murder, suicide, and disease, touches at last the shores of Cuba. Yet it is this very African slave-trade, the readoption of which certain of the newspaper writers of our country can sometimes be found to speak of with coolness, if not to urge as a politic measure. It is in view of such possibilities of insult to the community that the perusal—the conscientious study of such books as Canot's is desirable. Let the honest mind know of what elements this thing is composed, and jest on the subject if it can.

Contemporary with this evidence of a slave-dealer, we have, from the same publishing house, a book, which, from opposite ground, surveys similar scenes. *Africa and the American Flag* is the title of a judicious volume, by Commander Andrew H. Foote, of the United States Navy, which details the incidents of his two years' cruise in 1850 and 1851, in the *Perry*, in the preventive service on the African coast. There is a different state of things here. The honest tar going to his duty at the cannon's mouth, in the service of his country and the world, is a being very unlike the maddened slave-dealer at bay, closing the hatches on his suffocating victims, and stimulating the factitious courage of his comrades by copious draughts of rum. Commander Foote employs no rhetoric in his account, and makes no pretensions to the entertaining story-telling qualities of Capt. Canot; but his book is an interesting one, not only in its proper subject of recital—the business and incidents of the cruise—but in its brief and suggestive hints of the general condition of the African continent, past and present. It contains also a useful resume of the history of Liberia—a colony which, now that its peculiar value in the colonization and Christianization of the barbarism which lies around it, begins to be better understood from the undisputed results of successful experiment, is likely again to attract that attention from our public which it held some years since, before it was thrown comparatively into the shade by the anti-slavery agitations, not to speak of the direct hostility of men who saw in its prudence and moderation foes to their ardent fanaticism.

Now it again makes its appeal—for a fund to organize a regular line of packets between this country and its hospitable harbour of refuge. This is a most important affair. The English colony of Sierra Leone is sustained by such a communication with the home country. Liberia needs it especially, to stimulate the rich sources of production in her fertile lands, and keep up the standard of industry in her population. This is probably quite as important as the passenger trade. The moral influence of our energy and resources must be exerted upon the race we have sent to do the pioneer work on that relaxing coast, or it will relapse into African barbarism. Keep up an active, rapid chain of communication with America, and it will draw new life with every fresh development of our own. In this way, too, a question, now much agitated, may be finally disposed of—the continuance of our naval service on the coast. Strongly establish a series of settlements, such as will naturally link themselves to Liberia along the shore, with their inward radiating influences of legitimate traffic, order, and religion, and the fatal service of the allied powers, in league against the slave-trade, may be dispensed with. We cannot see how it may be safely abandoned till then.

Dr. Tschudi's *Travels in Peru* have re-appeared in a new edition from the press of Barnes & Co. The translation is by Thomasina Ross. The work is one of standard authority and of the highest interest, the writer belonging to the best class of German students and observers. His work has been quoted with respect for its information by the later American explorer, Lt. Herndon. He was also the associate of the native, Rivero, in the composition of an elaborate essay on the antiquities of the country, which has been translated by Dr. Hawks. The botanical and scientific notices of Tschudi's travels, which extend along the coast and in the mountain and forest country, are penned with accuracy and spirit. A single passage from his account of the natural history of the wooded districts will show the abundant material of the volume.

THE BIRDS OF PERU.

On the loftiest trees, or on detached rocks, eagles, kites, and falcons, build their eyries. The most formidable of these birds of prey, both for boldness and strength, the *Morphnus harpyia*, Cab., darts down on the largest animals, and fears not to encounter the fiercest inhabitants of the forest. The owl (*Noctua, Scops, Strix*), and the goat-milker (*Caprimulgus, Hydropsalis, Chordiles*), fly with softly flapping wings to their hunting quarters to surprise their victims while asleep. In the hilly parts of the Montanas the black ox-bird (*Cephalopterus ornatus*, Geoff.), the *Toropishu* of the Indians, fills the forest with his distant bellow, similar the roaring of a bull. The *Tunqui* inhabits the same district. This bird is of the size of a cock; the body is bright red, but the wings are black. The head is surmounted by a tuft of red feathers, beneath which the orange bill projects with a slight curve. It lives sociably with other birds in thickets, or among Cinchona trees the fruit of which is part of its food. Its harsh cry resembles the grunt of the hog, and forms a striking contrast to its beautiful plumage. Numberless fly-catchers and shrikes (*Muscicapidæ* and *Laniadæ*) hover on tree and bush, watching for the passing insects, which they snatch up with extraordinary dexterity. Finches twitter on the summits of the loftiest trees beyond the reach of the hunter's shot: they are distinguished, like the *Ampelidæ*, who, however, live amongst the lower bushes, by the lively and almost dazzling colours of their feathers. In modest plumage of cinnamon-brown, with head and neck of dark olive, the *Organista* raises, in the most woody parts of the forest, her enchanting song, which is usually the prognostic of an approaching storm. The tender, melancholy strains, and the singular clearness of the innumerable modulations charm the ear of the astonished traveler, who, as if arrested by an invisible power, stops to listen to the syren, unmindful of the danger of the threatening storm. On old decayed stumps of trees the busy creeper and the variegated woodpecker are seen pecking the insects from under the loose bark, or by their tapping bring them out of their concealed crevices; while the red-tailed potter-bird (*Opetiorynchus ruficandus*, Pr. Max.) builds his dwelling of potter's clay, or loam, as firmly as if it were destined to last forever. The pouched starlings hang their nests, often four or five feet long, on the slender branches of trees, where they swing to and fro with the slightest breath of wind. Like a dazzling flash of coloured light the colibri (humming-bird) appears and disappears. No combination of gorgeous colouring can exceed that which is presented in the plumage of the golden-tailed humming or fly-bird (*Trochilus chrysurus*, Cuv.) which hunts the warm primeval forests, but it is still more frequently found in the pure atmosphere of the ceja-girded Montanas. The silky cuckoo (*Trogon heliothrix*, Tsch.) retires into the thickest masses of foliage, from which its soft rose-coloured plumage peeps out like a flower. The cry of the voracious chuquimbis accompanies the traveler from his first steps in the Montanas to his entrance into the primeval forests, where he finds their relative, *Dios te de*. This bird accompanies its significant cry by throwing back its head and making a kind of rocking movement of its body. The Indians, who are always disposed to connect superstitious ideas with the natural objects they see around them, believe that some great misfortune will befall any one who may shoot this bird, because it utters the sacred word, *Dios*. Long trains of green parrots fill the air with their noisy chattering. One kind of these birds (*Ps. mercenarius*, Tsch.) is remarkable for regular migrations. Every morning they sally forth in flocks from the upper to the lower forests, where they pass the day, and they rugularly return before sunset to their roosting-places. From year to year these parrots leave their night quarters daily at the same hour, and return with equal punctuality before sunset. This regularity of departing and returning has caused the natives to give them the name of *Jornaleros* (day-labourers). From the depth of the forests sounds often arise which resemble human voices, and the astonished hunter then believes that he is in the vicinity of his companions, or, perhaps, of hostile Indians. He eagerly listens, and it is only when well acquainted with the sounds of the winged inhabitants of the woods that he can recognize the melancholy tones of the wood-pigeons (*C. infuscata*, Licht.; *C. melancholica*, Tsch.). When day begins to depart, groups of the pheasant-like Hachahuallpa assemble, and with the cry of *Ven aca, Ven aca*, summon their distant companions.

Messrs. Barnes & Co. also publish *Lady Willoughby's Diary* of an English lady in the seventeenth century. We might quote with pleasure passages of its delicate home and Christian feeling, were not most of our readers probably well acquainted with the work. Its success a few years since led to a host of imitations of its plan,—an imaginary journal of a past age—but it remains the best, as it was the first, of its class, at least in our recent literature. The book, a small volume, is well worthy a place on the select shelf of the Churchwoman's library.

Lindsay & Blakiston have commenced the publication of the Rev. John Cumming's *Minor Works*, with three essays, entitled, The Finger of God; Christ our Passover; The Comforter; or, as the author's preface declares them: "In the first I have tried to trace the hand of the Everlasting Father; in the second, I have endeavoured to set forth the work of the ever-blessed Son; in the third, I seek to unfold the precious influence of the Holy Spirit. The first is God in Providence; the second is God in Redemption; the third is God in the human heart." These are all included in one volume.

Sister Agnes, or the Captive Nun, a picture of Convent life, by a Clergyman's widow, is a volume, a reprint from an English work, issued by Riker, Thorne & Co. The matter and treatment of the book may be readily gathered from the wood-cut illustrations. In the frontispiece a child is surveying a pretty piece of woodland; then a confiding and amiable-looking young lady is led forth from the porch by a sombre-looking personage in a cloak; at another stage a virago with a cord and cross at her waist is bringing down an uplifted thong on the bare back of a young female penitent; this is followed by a terrible picture of a wasted female form alive in a coffin, and a wild invocation, in another wood-cut, of a nun stretching her arm through a grating and screaming to her uncle to save her. These pictures, with the title of the concluding pages, "Address to British Protestant Females," will sufficiently indicate the species of literature to which this book belongs, and the kind of appeal which it makes to the public.

MISCELLANEOUS CLIPPINGS.

Plants Poisoned.—Dr. Salisbury, of Albany, recently communicated to the American Scientific Association some experiments on plants, which illustrate the analogy existing between animal and vegetable physiology. Dr. Salisbury extracted the poison of a dead rattlesnake, a small portion of which he inserted in the plant by moistening it with the blade of a knife, with which he wounded a lilac, a horse chestnut, a corn-plant, and a sun-flower. In sixty hours after the infliction of the wound they began to manifest symptoms of poisoning, and in a few days all the leaves above the wound were dead. In about fifteen days they manifested convalescence, and nearly all recovered the injury.

A Sketch of the Papal States.—A letter from Havana, dated June 12th, quoted in the *New York Tribune*, says: The misery in the States of the Pope is extreme. Last year the harvest and the vintage failed, and now they would sell themselves for a piece of bread. Mothers and even fathers sell their daughters at the tenderest age, even of ten or twelve years; and there is among the poor suffering creatures universal corruption. The price of a piece of bread has risen from three to six fold, and that of the commonest wine (here a necessary of life and used by all,) three times or more. When I go to take my breakfast at the coffee-house, (where even at these high prices) I still have an excellent mug of coffee, milk, sugar, two rolls, and two boiled eggs, napkin, &c. in the best coffee-house, for 9 cents—4½d., I have seen little children, miserable women, and even old men, once evidently in better circumstances, and educated, too, come and lean by the door, look wistfully in, and humbly wait for you to see their misery, or beg you, for the sake of the Blessed Mary, to relieve their hunger! The people generally do not get one-third of what they want to eat. Meantime they sustain 72 cardinals, or a good portion of this college, idle and useless princes, besides a host of priests that eat up the land, and a good round number of their own good-for-nothing soldiery. Then it requires more than 10,000 French soldiers to keep the capital, eternal Rome, in order, and the Pope from running away, or being massacred, and at least 10,000 Austrians for the north in Bologna, Ancona, Forli, &c. What a picture! And yet it is not exaggerated, but underdrawn. Meantime the nobility are also sinking; for the law of primogeniture has been abolished, and the estates are divided, and I can see nothing before the Papal States but universal decay, misery, and downfall.

A Bonaparte Pope.—It is whispered abroad that there is some prospect that ere long a Bonaparte will be raised to the papal throne. The present Pope is said to be in very bad health, and it is not probable that he will long survive. Parties are already looking anxiously forward to the time when his decease will occasion a new election. Of all these parties, perhaps Louis Napoleon is the most interested. His cousin, Prince Lucien Bonaparte, second son of the Prince de Canino, has taken holy orders, and is said to be in every way and eligible person for such an office. He would have the double advantage of being a Bonaparte and a naturalized Italian, and would probably be as acceptable to all parties as any other individual. The fortunes of the Bonaparte family, after a long period of vicissitudes, seem to be on the ascendant.—*Boston Journal.*

Cork.—Cork is nothing more nor less than the bark of an evergreen oak, growing principally in Spain, and in other countries bordering on the Mediterranean; in English gardens it is only a curiosity. When the cork tree is about fifteen years old the bark has attained a thickness and quality suitable for manufacturing purposes; after stripping, a further growth of eight years produces a second crop; and so on at intervals of eight years to the extent of even ten or twelve crops. The bark is stripped from the tree, in pieces of two or three inches in thickness, of considerable length, and of such width as to retain the curved form of the trunk whence it has been stripped. The bark-peeler, or cutter, makes a slit in the bark with a knife, perpendicularly from the top of the trunk to the bottom; he makes another incision parallel to, and at some distance from the former; and two short horizontal cuts at the top and bottom. For stripping off the piece thus isolated, he uses a kind of knife with two handles and a curved blade. Sometimes, after the cuts have been made, he leaves the tree to throw off the bark by the spontaneous action of the vegetation within the trunk. The detached pieces are soaked in water, and are placed over a fire when nearly dry; they are in fact scorched a little on both sides, and acquire a somewhat more compact texture by this scorching. In order to get rid of the curvature, and to bring them flat, they are pressed down with weights while yet hot.

Malibran's Tomb.—Poor Malibran, one of the few theatrical women one takes an interest in sleeps at Lacken, close to Brussels, in the prettiest church-yard in Belgium; just the green, sunny, tranquil place that a church-yard should be. Her grave is covered by an anomalous sort of building, that would look like a summer-house if it had open windows. Expecting nothing from the ungracefulness of the exterior, you are startled when you look through a small aperture in the iron door and find the inner gloom lighted up by white a marble statue, the figure, as of an ascending angel, so spiritually fair you might take it for a vision. The bare foot is just parting from the earth; the robes seem already to have begun to float, and the head and face, now in the full light under the glazed roof, are steeped in a golden glow from the last level rays of the setting sun. Seen thus, the body mouldering in the dust, the spiritual part already in the light, and almost in the presence of God, there seems no long transition; no floating upward and onward past sun and star; the last touch of earth, the first glimpses of home for the soul-beaming face looks serene and satisfied—a mirror of the peace that passeth all understanding.

No Oboe, No Supper.—When Fischer, the celebrated oboe-player, who was remarkable for the oddity of his manners, played concertos at the grand concerts given at the Rotunda, in Dublin, sixty years ago, a noble lord who had been enraptured with his talent, came up to him, and after having complimented him, gave him a pressing invitation to sup with a party of distinguished friends the following evening, adding, "You'll bring your oboe with you!" Fischer, who was a little nettled at that sort of an invitation, hastily replied, "My Lord, my oboe never sups!"

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8–6m † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, o different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25–6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11–1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17–1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1–6m

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3–1y

SCHOOLS.

CHURCH SCHOOL FOR GIRLS.—The Rev. J. J. ELMENDORF will re-open his Church School for Girls on Tuesday, Sept. 12th, at his residence, No. 101 West 36th street, near Broadway. The best assistance will be secured in every department. The situation is very easy of access from every part of the city by cars and stages, and additional means of conveyance will be secured if desired.
Circulars containing terms, &c., can be obtained at Lockwood's, Crowan's, Stanford & Swords', and Miller's, Broadway: or by application, personally or by letter, to the Rector at his residence. au26–8t

THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept 4.
Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.
Churchmen of New York and vicinity are invited to call. sep2–3m
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

THE MISSES SEDGWICK respectfully inform their friends and the public that their Boarding and Day School will reopen on Monday the 4th of September, at No. 41 Ninth street. au26–4t$

CLASSICAL FRENCH AND ENGLISH SCHOOL, No. 859 Broadway (west side—second door above 17th street). The Classical, English and Junior Departments of my school will be opened on Monday, Sept. 11th. Further particulars may be obtained at St. Mark's rectory, No. 156 Second avenue, or from circulars at the principal bookstores. [au19–8t] GEORGE C. ANTHON.

MISS BALLOW'S SCHOOL FOR YOUNG LADIES will be re-opened on Thursday, the 14th of September.
24 East 22d street. au19–8t

MRS. MEARS respectfully informs her friends and the public that her School, Nos 32 and 30 West Fifteenth street, between Fifth and Sixth avenues, will reopen on Monday, Sept. 4th. Circulars may be obtained at her residence, or at Messrs. Roe Lockwood & Son's, 411 Broadway. Mrs. M. will be at home after September 1st to receive pupils for the ensuing year. Carriages are provided in stormy weather to accommodate pupils residing at a distance. aug19–8t$

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.
Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has recived a diploma in Paris, and who is besides well acquainted with the Spanish language.
The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12–3m$

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector.
au12–3m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.
The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.
The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.
The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.
In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

YOUNG LADIES' INSTITUTE FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs. Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29–8t$

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.
Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.
401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad
For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1–1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.
Its peculiar advantages are—
1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.
2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.
THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.
The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.
The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.
TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.
The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.
Sessions commence on the first days of May and November.
Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute," and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16–1y

MRS. E. SPAFARD'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 140 Lawrence street, Brooklyn, will re-open on Friday, September 15th.
REFERENCES: The Rt. Rev. JONA. M. WAINWRIGHT, D.D., D.C.L., New York; the Rt. Rev. W. H. DELANCEY, D.D., D.C.L., Western New York; the Rt. Rev. ALONZO POTTER, D.D., LL.D., Pennsylvania; the Rev. G. H. HOUGHTON, New York city; the Rev. ALFRED B. BEACH, New York city; the Rev. THOMAS T. GUION, Brooklyn, L. I.; the Rev. F. T. TIFFANY, Kinderhook, N. Y.; the Rev. JOSEPH RANSOM, Oyster Bay, L. I.; the Rev. LEVI W. Norton, Jamestown, N. Y.; the Hon. SAMUEL NELSON, U. S. C.; Prof. G. R. Perkins, LL.D., Utica, N. Y.
Sep2–4t

GEORGETOWN FEMALE SEMINARY, Georgetown, D. C.; the Rev. WM. J. CLARK and Mrs. A. H. CLARK, Principals.
—The duties of this Seminary will be resumed on Friday, September 1st.
The course of studies actually pursued in this Institution embraces a higher and more thorough range than that pursued in any other Female Seminary in the Union.
The location of the Seminary is remarkable for its salubrity. The buildings are large, the rooms capacious, and the grounds for recreation are very ample.
Terms for boarding pupils, $200 per session of ten months, payable on the 1st of September and 1st of February. This charge includes boarding, tuition in English and Mathematics; room rent, fuel, lights, and washing; Music, French, and Spanish. Drawing and Painting extra. sept2–9t

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.
☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.
Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.
Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, N. J. Pupils are fitted for any standing in college, or prepared for mercantile and other active pursuits. Terms: Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German, who resides in the family.
The winter session will commence on the 9th of October. Circulars furnished on application. sep9–5t$

COLLEGE OF ST. JAMES, MARYLAND.—The Thirteenth annual session will commence on Monday, Oct 2d, when the duties of the COLLEGE and the GRAMMAR SCHOOL will be resumed. Charge for the whole session of ten months in either department, $300; payable semi-annually in advance. For copies of the register, or for fuller information, address the rector, the Rev. Dr. Kerfoot, College of St. James P. O. au12–8t

MISS ADRAIN'S BOARDING SCHOOL FOR YOUNG LADIES, at Jamaica, L. I., will be re-opened on Sept. 13th. sep2–8t$

LIFE AND FIRE INSURANCE.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.
Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.
This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.
The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.
Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.
The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.
Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.
For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.
WILLARD PHILLIPS, President.
DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.
Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.
JOHN HOPPER, Agent and Solicitor, New York.
LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4–eow6m
A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates. sep16–6m

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.
DIRECTORS:

James Van Norden,	Robert Smith,	Orsamus Bushnell,
William K. Lothrop,	John L. Tonnele,	James Black,
James E. Brown,	Francis Blanchet,	George W. Kerr,
John Newhouse,	James W. Randell,	Philip G. Weaver,
Isaac Fryer,	Daniel B. Pierson,	Robert McClellan,
Frederick Hadley,	Robert Orr,	William Voorhis,
John G. Wellstood,	Nathan Clark,	Adelmour W. King,
Chas. C. Cunningham,	Peter Poillion, Jr.,	Jas. Wotherspoon,
William Laimbeer, Jr.,	Robert H. Goff,	Chas. H. Smith,
Richard Schell,	Abm. M. Binninger,	D. Colden Ruggles,
William K. Thorn,	George H. Bell,	R. C. Rathbone,
Alex. McKensie,	Daniel T. Rogers,	J. W. Rumsey,
Levi Onderdonk,	Elisha Brooks,	John M. Mason,
Joseph H. Jennings,	Edward C. West,	Moses M. Bradley,
	Robert Paton,	

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.
DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam
John J. Hicks,	George Barnes,	William A. Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola.	W. E. Caldwell,	Rollin Sandford
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853		$1,559,092 12
Premiums received during the year	$481,042 85	
Interest received during the year	93,234 55	
Total receipts for 1853	$574,277 40	
For losses unpaid Jan. 1st, 1853, $ 33,200		
For losses of the year * 1853, 113,100		
For purch'se of policies surrender'd 41,124 35		
For salar's, taxes, postage, exch'ge, 20,204 53		
For commissions to agents 28,161 72		
For physicians' fees 2,464 35		
	238,255 00	336,022 40
Balance		$1,895,114 12
For dividends		121,109 06
Nett balance, Jan. 1, 1854		$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19	
Newark City six per cent. Bonds	1,500 0	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 0	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	765,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	
		1,774,005 46
Nett accumulation Jan. 1, 1854	$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67	
Total amount of losses by death paid to date	995,933 45	
		1,433,659 12
		$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†
The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premium. m1–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following
ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.
On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1–1y GEO. M. KNEVITT, Agent.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.
This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.
DIRECTORS:

William Ellsworth,	Jerome B. Fitzgerald,	John T. Bruce,
Theodore Martine,	Isaac V. Fowler,	Henry Quackenboss,
Phineas T. Barnum,	William Okell,	Andre Froment,
Robert C. Bell,	Nathan'l P. Freeman,	Samuel F. Whiting,
John R. Briggs,	Charles T. Cromwell,	George Gilfillan,
Charles A. Jarvis,	Philip H. Williams,	John C. Smith,
John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22–6m

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:

William C. Pickersgill,	Alexander T. Stewart,
Adam Norrie, Robert L. Maitland,	Henry L. Routh,
Henry Eyre, Benjamin B. Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [ap1–1y] A. B. McDONALD, Agent.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Israel Minor, 214 Fulton st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.
DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.
DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*
CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.
Pamphlets and full information may be had on application at the office of the Company
BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
m25–6m EDWARD FIELDS, M.D., }

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK for the Quarter ending 31st July, 1854.

ASSETS on hand April 30th, per last report		$2,596,309 88
RECEIPTS DURING QUARTER.		
Received for Premiums	$137,813 35	
" " Interest Annuities and Bills payable	50,977 68	188,791 03
		$2,785,100 91
DISBURSEMENTS DURING QUARTER.		
Paid expenses, including rent, salaries, medical fees, commissions, advertising, exchange, postage, state and city taxes	$21,830 34	
Paid claims by death and additions to same	75,790 10	
Paid surrendered policies and dividends, reduction of Premiums and annuities	11,384 13	
Paid bills payable and bond and mortgage	56,750 00	165,754 57
		$2,619,346 34
ASSETS.		
Cash on hand in Bank and Trust Company		$15,447 11
Advanced on Policies		4,950 00
Bonds and Mortgages		2,487,114 72
Deferred Premium Account		25,592 25
Deposited to meet taxes and Fire Insurance accounts		4,542 16
Interest		32,140 37
Due from agents		49,559 73
		$2,619,346 34
Losses unpaid, $27,500.		
Amount at risk, 1st May, 1854		$20,469,877 34
" " 1st August, 1854		21,109,427 34
Increase for quarter in amount at risk		$639,550 00
Number of policies running 1st May, 1854	7,638	
" " " 1st Aug., "	7,834	
Increase for quarter in policies	196	

F. S. WINSTON, President.
C. GILL, Actuary. [sep2–4t] I. ABBATT, Sectary.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.
This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.
BENJAMIN W. BENSON, President.
DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. VanBeuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4–1y] WILLIAM P. LYON, Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1854.
President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application may be obtained of any of its Officers or members. mar5–tf

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.
HENRY STONEY,
f18–1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted freef rom vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

PIANOS AND MUSIC.

PIANOS.—T. GILBERT & CO'S PREMIUM PIANOS, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. GILBERT'S BOUDOIR PIANOS. HORACE WATERS' PIANOS, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. HALLETT & CUMSTON'S PIANOS, of the old firm of Hallett & Co JACOB CHICKERING'S PIANOS. All of the above celebrated Pianos can be found only at the great Music Establishment of HORACE WATERS, No. 333 Broadway.

Melodeons.
S. D. & H. W. SMITH'S CELEBRATED MELODEONS. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desireable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

Music.
The largest and best selected catalogue of sheet music and musical productions, both European and American, in the United States.
Music sent by mail post paid.
aug26–3m HORACE WATERS, 333 Broadway.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

NEW MUSIC—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell, all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.
C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.
Splendid Melodeons, Guitars, Violins, Accordeons, Strings, &c., &c., sold at the lowest prices. au5–6m

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.
☞ Orders from the country sent free of postage.
feb18–1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one an a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.
The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.
J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 18 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.
All our Bells are warranted in every particular
☞ Letters addressed to the subscribers, at Troy, Rensselaer Co., N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recen tan valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may bet urned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rebang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.
Surveyors' instruments of all descriptions, made, and kept on hand
Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4–1y *West Troy, Albany County, New-York.*

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.
P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11–1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap29–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y
A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.
All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18–1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston. Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.
N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.
BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.
DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.
CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.
EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.
A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.
Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.
References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer a wholesale and retail upon the most reasonable terms.
GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

CLERICAL CHANGES.

The Rev. S. G. Appleton having resigned the rectorship of St. John's church, Delhi, N. Y., and taken charge of Christ church, Ansonia, Conn., desires his letters and papers to be addressed accordingly.

The Rev. Charles Frederick Hoffman requests all letters and papers for him to be sent to New Brunswick, N. J. 2t

The Rev. I. Leander Townsend, having accepted the rectorship of St. James' church, Danbury, Conn., will enter upon the duties thereof October 15th.

The Rev. John Rowland has resigned his appointment of Missionary to St. John's church, Somerville, New Jersey, to take effect on the 1st of October.

DIED,

At Shrewsbury, N. J., on Sunday, the 3d inst., after a short but severe illness, Charlotte Augusta, wife of the Rev. Harry Finch, rector of Christ church, Shrewsbury, N. J. "She was," says the one most troubled at her departure, suddenly struck down with paralysis while playing on the organ, and singing, 'O come let us sing unto the Lord.' She never spake intelligibly afterwards, but roused herself sufficiently to signify, by a gentle pressure of the hand, her recognition of myself, the children, and her little grandson. She had been, up to the time of her attack, in perfect health; and yet she had a presentiment that her time was short. Under the influence of this, 'She had prepared for burial'—appointed a friend to take charge of her body and prepare it for her resting-place. For the last two or three years she had talked daily of her death, and frequently spake, with cheerful confidence, of her readiness for the time. . . . While at Burlington recently, attending the consecration of St. Mary's church, she woke in the morning, greatly agitated, with a presentiment that her time was at hand; though she soon became calm, and spake of it daily with a heavenly smile." Her case, therefore, seems to have been one of those in which God favors his faithful children with a premonition of their departure, that they may be incited to attend to whatever is left of preparation for Paradise. While the remembrance of her meekness, gentleness, love, and prudence, and her painstaking zeal for the cause of Christ and His Church, quickens the sorrow of those who mourn her loss, it reconciles them to the dispensation, for it assures them that, through her Redeemer, she has entered into the rest provided for the people of God.

On Wednesday, 6th inst., in the 80th year of her age, Elizabeth Fish, widow of the late Colonel Fish, and mother of the Hon. Hamilton Fish, of the United States Senate. The death of this estimable lady closes a long career, rich in the fruits of holy and heavenly wisdom. She is removed not from the stirring scenes of public life, but from the quiet and unobtrusive privacy of domestic retirement, where the effects of true religion were distinctly seen in her whole deportment. A firm adherence to the great truths of the Gospel, a clear discernment and appreciation of its essential doctrines, unfeigned love to the Saviour, His cause, His ordinances, and His people, pity and compassion for the miserable and destitute, the tenderest regard for kindred and friends, with earnest prayers and counsels for their spiritual and eternal welfare, were among the prominent marks in her daily walk of the efficacy of the grace of God. In its retirement and quietude that walk afforded no room that could dazzle or astonish, but like the path of the just, it was as the shining light that shineth more and more unto the perfect day. Its closing hours were marked by more than common evidences of the power, compassion, love and consolation of her Redeemer, and the calm satisfaction and cheerful serenity with which, from the first, she contemplated the summons to depart, and which brightened in the confidence of a certain faith, as she drew near to her end, fully indicated that her mind had long been familiar with death, and that her treasure and her heart were with her Lord in heaven. Faith and patience having thus accomplished their perfect work, she gave her last blessing to those at her bedside who had been privileged to see the holy triumph of her hope in Christ, and then fell asleep without a struggle in the bosom of that Saviour in whose likeness she shall awake in the morning of the resurrection to receive a crown of righteousness that fadeth not away.—*Protestant Churchman.*

ON THE DEATH OF MRS. COL. FISH.
Wednesday morning, Sept. 6th.

The shock of corn that's fully ripe
Is precious in the Master's sight,
And garner'd up with care!
Has He not watch'd the ripening grain,
Sending the sunshine and the rain,
Its fitness to prepare?
The reaper gathers in the corn
Secure from blighting winds and storm,
Yielding an hundred fold,—
Thus the great reaper, death, appears
And takes the saints, releas'd from fears,
Refined like purest gold!
They lov'd and serv'd and fear'd the Lord;
Of Him they spake, and lo! He heard,
And all was noted down,—
"They thought on Me, and they are Mine"—
And now like jewels they shall shine,
In their Redeemer's crown.

Fanny.

In Detroit, Mich., at the house of the Rev. Jas. Baughman, on Wednesday, the 23d day of August, 1854, after a short illness, Mr. Hamilton Squires, of New York city, aged 30 years, son of Charles Squires, of Greene, Chenango county.

Mr. Squires, had for several years been actively engaged in the mercantile business in New York city, but in consequence of impaired health had closed his business first of January last. In June last Mr. S. and wife left New York on a trip to Lake Superior, in the hope of benefitting his health. They spent some days at Eagle Harbor, where he was violently attacked with diarrhea, which reduced him so rapidly as to render it necessary for them to return immediately. He reached Detroit Aug. 10, where he found himself so much prostrated as to make it unsafe for him to proceed home, where he breathed his last on Wednesday morning, 23d inst., at 9 o'clock A. M. It will be gratifying to the numerous friends of Mr. S., and of those he had many, for none knew but to love him, that he was attended in his last illness by his devoted and amiable wife and venerable father, and that every thing was done that could have been done any where to smooth his passage to the grave, and that he evinced to the last a most perfect patience and resignation to the Divine will, in a reasonable hope in his Redeemer, and that his death was as tranquil as his life had been mild and gentle. Many will heave a sigh and drop a tear over the intelligence of the decease of so valued a friend, thus early taken from life, yet how wise and good is that Providence that admonishes us that this earth is but a fading shadow and that our stay here is uncertain, but that there is a future and better life; and may this dispensation be thus sanctified to the numerous friends of the deceased.

Comm.

In Po'keepsie, Sept. 4th, in the 14th year of his age, Sidney James, only son of the late Hon. S. and Cornelia A. Barculo.

He was a boy of rare promise. In addition to the graces of a lovely person, he possessed sterling intellectual endowments, and a singularly guileless and affectionate disposition. He was thus a well-spring of joy, not only within his home, but throughout the sphere of his friends and acquaintances: "none knew him but to love him, none named him but to praise him;" and the first sorrow he ever brought to the hearts loving him so fondly—is the last. Serious and thoughtful beyond his years, he was yet sprightly and playful, entering into all boyish sports with the zest natural to his age. While engaged in play at school, he received a sudden and violent blow upon his head; a blood vessel was ruptured, producing rapid suffusion of the brain, and in a short time he ceased to breathe.

But he was wanted, and God took him; and what He requires we may not withhold. Yet He who said, "Suffer little children to come unto me, for of such is the kingdom of heaven," looks with pitying eye upon earth's stricken and bereaved ones. "The only son of his mother, and she a widow." The deep wounds caused by the death of his father, who preceded him to the grave scarcely eleven weeks, were yet bleeding; and they whose cup of bitterness overflowed, have now drained it to the dregs. The deep and strong affection between father and son, made them almost inseparable. They were together in the father's last fruitless pursuit of health by a voyage to Europe, and in his intense suffering he found his son an unspeakable comfort. In the touching language of inspiration, "They were lovely and pleasant in their lives, and in their deaths they were scarcely divided."

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 21st inst., at 637 Broadway, at 8 o'clock.
Aug. 10, 1854. Theo. R. McIlwaine, Recording Secretary.

Church of the Transfiguration.—The church of the Transfiguration, East 29th street, between Madison and Fifth avenues, will be re opened on Sunday, September 17th, when the Rev. G. H. Houghton will be instituted Rector.

Joint Committee on Canons of General Convention.—The Committee appointed at the last General Convention, upon the Judicial System of the Church, will meet at St. John's Chapel, in the city of New York, on Thursday, the 5th of October next, at 1 o'clock P. M. sep16–3t

Board of Missions.—The Nineteenth Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. John's church, in the city of Hartford, on Tuesday, October 3d, at 3 o'clock P. M.
Sept. 9, 1854–4t P. Van Pelt, Secretary.

ACKNOWLEDGMENTS.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following contributions in aid of the Education fund of the Diocese:

St. Saviour's, Maspeth, Rev. Wm Walsh, $16 62; St. Pauls, Kinderhook, Rev. F. T. Tiffany, $4 11; St. Michaels, New York, Rev. Wm. Richmond, $4 25; St. Thomas, New Windsor, Rev. R. Riley, $13 87; St. John's Cohoes, Rev. T. Babcock, $1; St. Luke's, Brooklyn, Rev. J. W. Dillon, $9 40 St. John's, Monticello, Rev. E. K. Fowler, $3; Trinity Rensserlaville, Rev. R. Washburn, $3; St. Thomas Ravenswood, Rev. J. M. Waite, $10; St. Peters, Lithgow, Rev. R. F. Clute, $2; Zion, Morris, Rev Wm. H. Hill, $9; ch. of Ascension, New York, Rev. G. T. Bedell, $12 52. Total $86 77.

JAMES F. DE PEYSTER, Treasurer,
107 Chamber street 2d door below Church street.

Advertisements.

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of
Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;
besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortment of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.
All the above artices are made in the *best style*, and *warranted*.
Furs refinished in the best manner.
Your orders are respectfully solicited. J. H. HARLEY,
sep16–3m–*8 No. 34 John street, N. Y.

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "The greatest attraction in the City."
The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of prservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.
The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.
Open day and evening. Admission, twenty-five cents.
⁂ Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16–3m

THE FALL TERM of Mrs. Wiltse's Seminary for Young Ladies, at Sing Sing, opens on the 1st of November. Terms $200 per annum. Circulars can be obtained at Ivison & Phinney's, 178 Fulton street; at the office of *The Churchman*; or by application to Mrs. Wiltse, Sing Sing. sep16–6t

MRS. BODSTEIN, late JULIA L. NORTHALL, continues to give instruction in singing at her residence, 200 Bleecker street, commencing again on Monday, September 18th. Special care and attention is paid to those desirous of instruction in sacred, oratorio and classical music. Apply at No. 200 Bleecker street, or at the music stores of Messrs. Hall & Son, or Scarfenberg & Son's. se16–4t$

SILVERWARE WHOLESALE AND RETAIL, manufactured by William Gale & Son, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of every pattern and style, all of their own manufacture.
sep16–6m

WILLIAM J. NEVIUS' ENGLISH, FRENCH, CLASSICAL AND MATHEMATICAL SCHOOL FOR YOUNG GENTLEMEN, No. 7 West 15th street, near 5th avenue. Principal Department—Number of Pupils limited to 22. Primary Department—number of Pupils limited to 20. sep16–3t$

MAGIC LANTERNS AND DISSOLVING VIEWS for Sunday Schools, Academies, and Public Exhibitions, with Scriptural, Astronomical, Temperance, and other Paintings. A priced and illustrated catalogue of our lanterns and sliders furnished on application, and sent by mail free of charge.
McALLISTER & BROTHER, Opticians, 48 Chesnut street, Philadelphia (at the old stand, established 1796). sep16–7t$

FALL STYLE.—The New York Hat Company is an institution peculiar to the progressive age we live in, by manufacturing their own hats they are enabled to sell as good an article for $3 as can be purchased elsewhere for $4. In these times a dollar is an object of solicitude. Give them a call at their establishment, 146 and 148 Nassau street.

GLASS STAINERS AND CHURCH DECORATORS. Messrs. TOBIE & COOK, Factory, Pelham, Westchester County, N. Y. For specimens of work and terms, apply or address 389 Broadway, N. Y. s16 3t

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.
N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11–1y JOSEPH CAHN, 58 Dey street, New York.

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer.
ap22–6m 93 Maiden Lane

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N. Y. Designs and estimates sent to all parts of the country. au19–1y

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27–1y

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.
N. B.—The highest market price given for Mink, Opposum, and Shipping Furs. Sep 2—3m

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19–6m

CROTON MILLS, 201 Cherry street, corner of Pike street, New York.
At this establishment is manufactured Croton (Extra Genessee), SELF-RAISING, and Graham Flour, Rye and Buckwheat Flour, White aud Yellow Indian Meal, Wheaten Grits, Hominy, Macaroni, Vermicelli, and FARINA.
The above articles are *fresh* every day, and always made of the *best material* to be got in the market, and can be had of all respectable grocers in New York and neighbouring cities.
N. B. The proprietors would call special attention to their *Farina*. It is not only the *cheapest* but the *purest* and *most wholesome* article now before the public for table use as a *dessert*, and nothing to exceed it for invalids and children—arrowroot not excepted, which costs from 6 to 7 times as much. au19–3m

REMOVAL.—Fine Clothing!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. **401** Broadway, corner of Walker street.
Furnishing Goods of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

G. A. HUNTER, MERCHANT TAILOR, **390** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
Gents' Furnishing Goods je3–1y

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & SHARP, 51 Beekman street,
m18–6m and No. 4 Liberty Place.

WANTS.

A LADY of the highest order of talents desires to form an engagement to lead as vocal performer in the choir of a church during the coming season. Her references are undoubted and unexceptionable. Inquire of M. S. I. Descombes, No. 585 Broadway.

A CLERGYMAN residing about 40 miles from New York, in a pleasant and healthful situation on the Hudson River, wishes to take into his family two or three boys, under 12 years of age. The number of boys will be limited, and earnest and faithful attention will be given to their religious and mental training For further information address G., office of *The Churchman*, No. 111 Broadway; or refer to the Rt. Rev. Bishop J. M. Wainwright, D.D.; the Rev. G. H. Hobart; the Rev. Milo Mahan, D.D.; New York: the Rev. R. S. Howland, Astoria. sep9—tf

A YOUNG LADY who has taught in some of the first families North and South, is desirous of entering into an engagement in a private family, to instruct in the various branches of a good English education, French, Drawing, Music and Latin if desired. Direct to A. B., office of the *Episcopal Recorder*, Philadelphia. sep9–3t$

A GENTLEMAN AND HIS WIFE, of moderate means, are anxious to obtain board in a Church family. They will require two rooms communicatidg with each other, and are to be unfurnished, excepting the carpeting. Location, near Broadway, below Tenth street. Apply immediately, by letter, stating terms &c., to A. W. W., box 1511 Post Office, N. Y.

WANTED.—In the family of a Clergyman, a lady competent to instruct a limited number of young ladies in the higher branches of the English Language, together with French and Vocal Music. Address "Rector of St. Mary Ann's Parish, North East P. O., Cecil County, Maryland." Sep 2—3t

A TEACHER WANTED to take charge from Oct. 1st of a select school for boys. He must be a communicant of the Church, and capable of teaching Latin and Greek, as well as the usual English branches. French is also desirable. Address the Rev. Charles A. Maison, at Stapleton, Staten Island. Sep 2—tf

WANTED, by a Lady in Virginia, two competent Female Teachers to assist in a school. The situation is healthy and desirable, and the remuneration good. The branches required to be taught are Music upon the Pianoforte, Singing, Drawing, and Painting, French, Latin, and Mathematics. A thorough knowledge of Music is especially desirable. For further particulars address U. R., Box No. 125, New Brunswick, New Jersey. Sep 2—2t

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. References: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, or no pay expected. Terms easy and reasonable. m4–1y

ORDERS addressed to JOHN McCOMB, Painter sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18–6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12–1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, W. T. PETERSON, } 144 Bowery, N. Y.
mar18–1y

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1–1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

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